

THE CALCUTTA REVIEW

JANUARY, 1946

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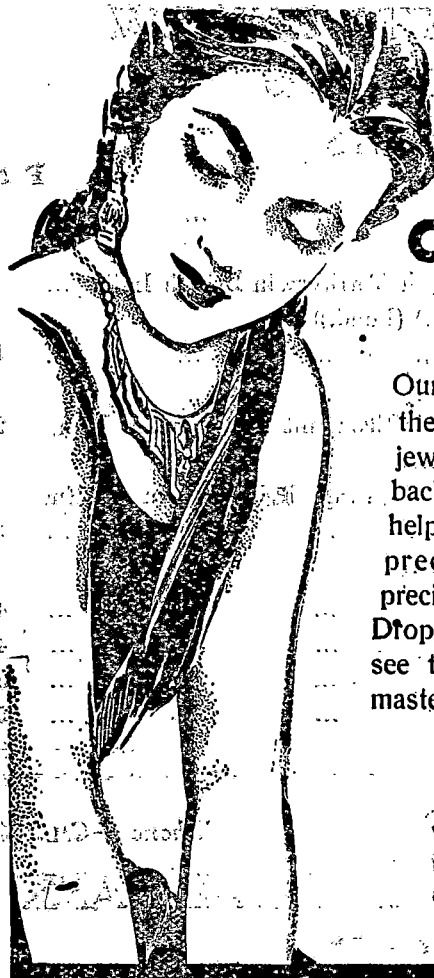
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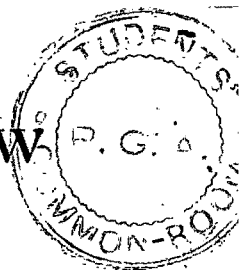
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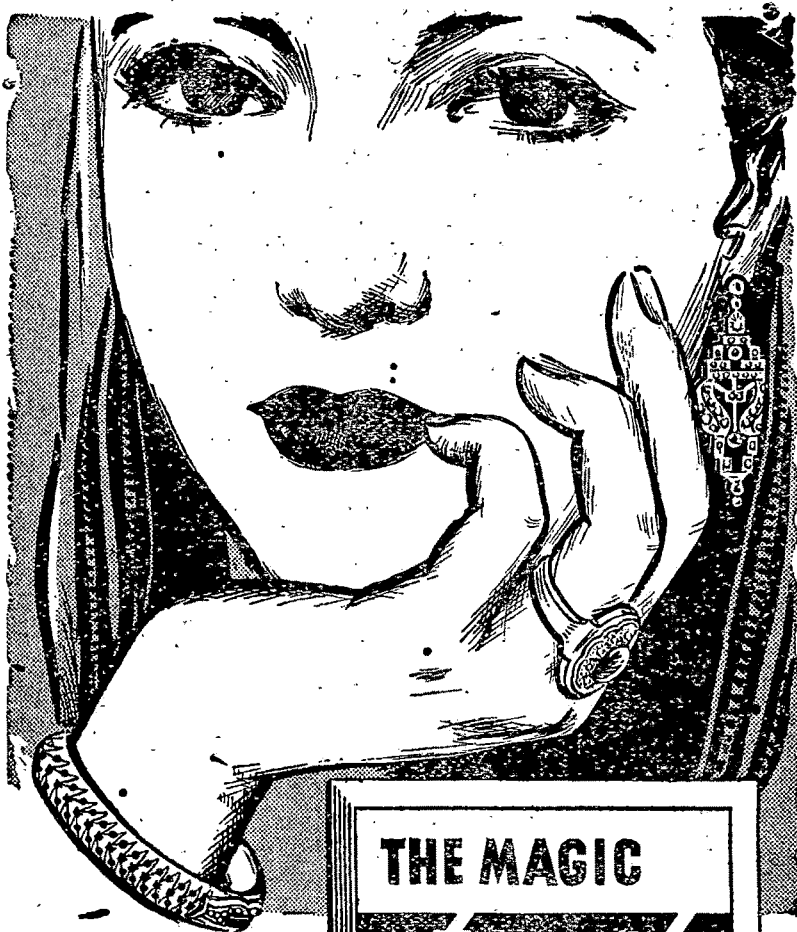
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THE CALCUTTA REVIEW

JANUARY, 1946

A NEW BASIS FOR HISTORICAL ENQUIRY

M. C. SAMADDAR, M.A.

Editor, Bihar Herald, Patna

II

The reasons for the emasculation of the Indian population were social. The caste system limited the right to bear arms to a small section of the population. That small section like all minorities had to in-breed and had deteriorated physically. Its social and political deterioration also took place. Armies raised from this small minority were never a match for the nomad or other hordes that swept in. It is generally appreciated that the French Revolution created for France a peasant army in place of the old feudal army. The peasant army was able to beat all feudal opponents and was responsible for the successes of Napoleon. In Japan a small scale revolution achieved the break-up of the feudal army and laid the foundation for the Japanese military might. The failure to do this was responsible for the successive succumbing of India to foreign aggression. The ability of Britain to recruit its Indian troops from castes other than the Rajput is responsible for the successes of Indian troops in the last two wars against the best military powers of the world.

Again the social conditions of medieval India were such as to make the entire Indian population apathetic to changes in the ruling powers. The apathy arose out of the fact that there was no chance of a change in the mode of production and the economic and other conditions of the average Indian were condemned to be the same whoever ruled India.

No foreign invasion seems to have changed the social structure. There is definite evidence that the Huns were adopted in the Hindu social fold—the priests in the priesthood, the warriors in the Kshatriya fold and others in the Vaishya. This was an adoption in the economic structure of society and not religious as it is commonly thought. The property relations, inspite of the

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invasion, continued as they were before. Economic adoption obtained for the Hindus religious adoption.

The Moslem invasion held the promise of a subversion, but fell prey to the caste system, which means that the Moslems adopted the Indian economic organisation. Feudalism reached its peak under the Moslem rule. The reason for the failure of Moslem rule to effect social change in India and for the Moslem organisation becoming a prey to the caste division of labour and property is to be found in the fact that Islam was a social experiment which did not create a new mode of production. The Khilafat Islamic Society and the institution of Beitul Mal in which many enthusiasts see a socialist tendency was by its nature predatory. It could subsist only on conquest, loot or trade and the trade had to be done without the home-country producing any commodity for export. The result was that Islam, naturalised, in most countries adopted the means of production of that country and the property relationships and became completely feudal.

In India Islamic feudalism found itself fighting against native feudalism. Obviously such internecine struggle was not in the interests of the ruling class and shrewd Akbar tried to end it by his liberalism and marriages between Hindu and Muslim ruling households to strengthen the feudal rule over India. However the unification of the two ruling groups did not take place fast enough and the disillusioned Aurangzeb tried to achieve it by force. In the attempt he destroyed the hegemony of the Mughal Imperial dynasty which was based on the attempt to create this unity. He left in his wake rancour which Indian society has not been able to forget even to this day.

Akbar's attempt at the consolidation of the two branches of the ruling class would have succeeded if it had been numerically smaller as in most nation-states of Europe. In India the complication was created by the size of the country and the numerous small ruling households. Their absorption in one homogeneous class was difficult without the destruction of the privileges which were strongly defended. Unable to destroy, Jehangir had to strike a compromise and gave imperial recognition to these privileges as in the case of Marwar. This recognition further hampered consolidation and Aurangzeb had to spend his life-time fighting local recalcitrance and loyalties.

Subsequently, Jehangir's concession became a rallying point for reviving local privileges and the very large feudal nobility fought for it till 1857 when it won with a certain amount of finality.

The caste system through the ages would also need special study for it has been the means to the successive synthetization of Indian society leading to the growth of feudalism. Very little material is available till now to trace its evolution but that is because the caste system has been assumed to be static. If the view is taken that it has evolved, changed and assimilated and if a fresh search for evidence to mark the different stages is made, a remarkable wealth of evidence would be found. A few salient features can be mentioned. It is clear that the origins of the caste system lie in a society taking up slave-owner.

ship. After the domestication of animals and the creation of an excess of man-power slavery came in. Wars became a feature of human society for the first time. Near about this stage the Aryans invaded India and fought the pre-Aryans. The tribal organisations of the Aryans made them feel foreign to others and they made slaves of the non-Aryans, whom they conquered.

But at this stage there could only be two castes—Aryan freemen and the non-Aryan slaves. The other two castes had to arise later. Brahmins must have come earlier than the Kshatriyas because the investment of surplus in worship, temples and the priesthood must have come earlier than investment of surplus in feudal overlordship. The rise of a parasitic priestly class must have followed the development of urban settlements in the wake of agriculture. Land becomes the means of production.

Later development of property in land, the need for protection of such property and accumulation of more agricultural surplus (than in the case of a priestless society) created the conditions for the growth of the Kshatriya caste. The Aryan freemen became the Vaishyas and the non-Aryan slaves became the Sudras.

The differentiation in four castes from the original two-caste society must have taken hundreds of years. The study of the development would be a study of the development of the foundations of Indian society. Considerable light on early Indian history would be thrown by such a study.

To strengthen the caste system and the property relations it gave rise to various canons of religious practice were created. The leisure of the priestly class enabled it to achieve cultural advancement. The leisure of the later feudal class only enabled it to patronise culture.

Caste system could not be destroyed by the Moslems. They had a one-caste society but that was in the initial stages when they had not fitted into the organisation for production. As soon as they adopted the mode of production in India, they evolved castes—priesthood, nobility and the artisans or peasants. They did not create an untouchable Moslem caste for the untouchables served both Hindus and Moslems. There was a partnership in tyranny which has continued till today. The Sudras were never treated as Hindus.

Moslems entered into a similar partnership of tyranny at a higher level, i.e., in the feudal aristocracy. The feudal partnership was established by Akbar fully. Previous to him it was only growing and in the initial stages of Moslem rule in India the eclipse that the Hindu feudal elements suffered needs investigation in social and economic terms. The Slave Dynasty was not a feudal aristocracy and their position in the economic organisation of medieval society was anomalous. The accident of a fusion of Turkish tribal and Arab slave-owning societies led to this anomaly. For some time the slaves held sway, but not owning the means of production, they collapsed. The rise and fall of the slaves would make interesting study.

Even subsequently the democratic trends of Islam continued. It is well-known that under the Turco-Afghans or Pathans the fully staircased feudal

structure did not exist. There was a tribal atmosphere of equality and the Hindu nobility with its ancient past and hierarchical traditions did not find the atmosphere congenial. A boycott of the Moslem Court was proclaimed. It would be interesting to find out if the social boycott of Moslems was religious or simply class-snobbery. Akbar was able to overcome it partially by introducing the *mansabdari* system. If the boycott was genuinely religious he would have neither attempted nor succeeded in his matrimonial schemes.

The resilience of feudalism and its synthetic ability have been praised as the special genius of Hinduism to withstand conquerors and conquests. We have hinted that resilience came out of its synthetic nature and geographical reasons. One of the geographical causes has been the large distances of the country. The central authority that could have tempered local authority and led to countrywide economic developments was always weak at the extreme ends of the country. Naturally, concessions to local authority were always generous and always entrenched feudal nobles strongly in their positions. The large ~~size of the country~~ and the availability of arable land helped the growth of agriculture. Till the last century the pressure of population on land never became so acute as to drive people to industry as in the case of serfs in Europe. The growth of the artisan class was naturally restricted and the foundations of industrialisation could not be laid.

The presence of a large slave population in the earlier days of Aryan settlement in India also contributed to the early rise of feudalism in India. This huge population of slave workers enabled an early development of the material means of comfortable life. That must have helped the differentiation of the four castes and the imposition of Brahminical rule. We have it on record that ~~Buddhism and Jainism~~ were revolts against Brahminical tyranny. Their failure, however, did not enable Brahminism to be restored to its former authority. Out of the Brahminical revival we see feudalism coming out and fully established by the time of Harshavardhana or Vikramaditya.

The Hun invasions seemed to have helped the growth of feudalism in India. Invasion, war, migration and the excessive need for defence and protection of the lands of the tillers of the soil must have helped the process. The succeeding period—that of the Rajputs—sees feudalism fully established in India. I have already referred earlier to the subsequent development of feudalism.*

We can tentatively work out the following periods in Indian History:

(1) The Aryan Invasion—Nomad pastoral tribes with domesticated animals came into India; their wars with the aboriginal inhabitants leads to creation of a two-caste society of free Aryans and slave non-Aryans. The means of production are domestic animals and slaves. Natural religion is in the process of growing up and with it priesthood. The disintegrating tribal society is patriarchal and a great value is attached to parentage. Small tribal oligarchies

* In the December, 1945 issue of the *Calcutta Review*.

are in the process of growth. Nearest studied society is Greek society in Antiquity.

(2) The Aryan Settlement—Agriculture has been taken up on a limited scale. The slave population enables a rapid improvement in the living conditions of the Aryan freemen. Urban centres of exchange have grown up at the tribal capitals. Plenty induces interest in the sciences and the arts. Religion has developed more and birth and ancestor-worship are strong features of the social life. In the urban centres temples have been founded and the priestly class has grown up. Its influence is greatly increased by its abundant wealth, leisure, consequent practice of the arts and the sciences and its being at the apex of the economy. Three-caste society has grown up.

(3) The Pre-Buddhist Era—The oligarchies are stronger. Expanded agriculture is creating more and more wealth and property. The improvement in scientific knowledge has increased the prestige of the Brahmins. Their relation to the temples to which the entire society contributes leaves room for growth of property among important members of the oligarchic societies and some of the more important members of the oligarchies discharge the functions of King. But the inheritance and the leadership are determined by the Brahminic *élite* which soon converts the latter into a tyranny.

(4) The Buddhist Revolution—An attempt to subvert the Brahminical tyranny is made, for property outside the temple-holdings has grown up. The tribal leaders and property-holders who have become rulers and disinherited claimants to such property help the main population (which pays for the upkeep of the priesthood) to develop a movement to overthrow Brahminism. No real change in the property relations is made and no relief to the tithe-payers given owing to the growth of the Buddhist monastic order and its expansion in other countries.

(5) The Brahminical Revival—The Buddhist Revolution is beaten but the Brahmins have to make place for those who helped them to overthrow Buddhism. The warriors and large property-holders get more importance. The Hun invasions begin and the need for defence and protection of land from immigrant Huns throws the tiller of the land on the warriors and large land-holders. Feudalism grows up and the full four-caste society reaches its culmination.

(6) The Rajput Period—Huns are absorbed in the economic organisation as also aboriginal chieftains. The feudal courts are patronising the priesthood, but the Brahmins lose their pre-eminence and their decline sets in. Having reached full growth the caste-society starts stagnating. Henceforth it is only on the defensive.

(7) The Turco-Afghan Period—Moslem Invasion. Conflict of Moslem and Hindu Society. Temporary eclipse of Hinduism.

(8) The Mughal Period—Attempt at consolidation of the feudal class, revival of Hinduism, period of great synthesis.

(9) Decline of the Mughals—Hindu revival slowly finishes off Mughal ascendancy. Foreign powers appear on the scene—competition of foreign industrial goods destroys the Indian artisan class and increases pressure on land. Better armed and more industrialised foreign powers become stronger than native powers till British rule is established in India.

(10) Pre-Mutiny British Rule—For commercial ends British rule tries to remove the feudal aristocracy, creating in places *rentier* classes and elsewhere making the paramount power the direct super-feudal landlord, removing the entire surplus agricultural production. The opposition of feudal chiefs and their hireling religious elements leads to the Mutiny. Britain though victorious confirms feudalism and priesthood and gives them imperial sanction.

(11) Post-Mutiny British Rule—Feudalism continues. Land is the main means of production. Increased security and peace increase population. This together with the throwing back of artisans on land (owing to competition from machine-made foreign goods) increases pressure on land. Pressure on land and the removal of the entire surplus produce progressive impoverishment of the population. Under conditions of extreme penury, usury gets free scope. Money-lenders grow up; they also take up distribution of foreign manufactured goods and collection of agricultural produce for export. Land transfers take place and the agriculturist is rendered landless. The number of landless agricultural labourers increases; sub-infeudation develops and more impoverishment takes place. The trading and money-lending class has taken up land but does not cultivate it directly. The landless labourer is asked to cultivate it on a sharing basis. The direct producers' share is further reduced. No capitalisation of agriculture takes place, for holdings are already fragmented and so scattered that attempts at consolidation need the backing of the coercive powers of the State. The trading class and the landlord class slowly coalesce.

(12) Recent—British rule brings in its wake exported British capital which starts a few primary industries and the beginnings of an irrational industrialisation takes place. Utilisation of cheap labour and cheap raw materials are its motive force and so impoverishment continues. No subversion of property relationships takes place to create fresh purchasing power in the population and so very definite limits to industrialisation have been set. During the last two world wars mobilisation of indigenous capital has taken place and some additional industrialisation but the basis still is cheap labour and cheap raw materials. Coalescing of the trading class and the feudal landlords has proceeded further and opposition to rational industrialisation through creation of more purchasing power among the people by leaving more surplus with the direct producer through abolition of feudal land tenure has increased. This coalescing of two historical, mutually exclusive classes is the most significant development of the twentieth century. Landlords, traders and industrialists largely exchange their roles; all the three are growing into one class with common fears and hopes. Through this synthesis feudalism is attempting to survive the decaying British Imperialism.

1946]

A NEW BASIS FOR HISTORICAL ENQUIRY

7

Whatever has been said above is by way of illustration of the method of historical enquiry that I advocate. I do not claim any exactitude for my deductions, for in this preliminary thinking aloud I did not have the opportunity to sift evidence and reach proper conclusions. I have only indicated probable lines of enquiry and the probable conclusions. There are others better qualified than me to examine the validity of the trends indicated by me. Their accumulation and examination of evidence may bring them to slightly different conclusions, but if the method of enquiry and concept of dynamic society are accepted, such conclusions will not be materially different. I would request such better qualified people to give attention to the points raised by me.

PREROGATIVE RIGHT OF THE CROWN TO CEDE TERRITORY IN BRITISH INDIA

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THE object of this article is to survey the legal position in India in relation to the power of the Crown to cede territory and to trace its development up to date. The issues specially examined are: whether the Crown can (a) cede territory in India by a treaty, (b) cede territory in times of peace, and (c) execute a cession without the sanction and co-operation of Parliament; whether the Indian Legislatures can cede by an Act any of British territories in India; whether a legislative enactment is essential for the readjustment of the jurisdictions of the Courts.

In England, the power of the Crown to cede territory is not without ambiguity. Up to and during the 18th Century the exercise by the Crown of this prerogative was unquestioned; although sometimes the ministers suffered for a mistake.¹ The cessions of Minorca and Florida in 1783 and Orange Free State in 1887, together with the surrender of sovereignty over the American colonies, all were effected without Parliament's stewardship. But since then some limitations have been suggested by eminent jurists and have from time to time been discussed in the Parliament. It has been maintained that the authority to cede territory is confined to the occasions of war and the establishment of peace thereafter; it cannot be resorted to in times of peace; in fact, power of cession can be exercised only in relation to the territories acquired by conquest or cession, unaffected by the legislation of Parliament. In any case, it was being realized that the prerogative of cession was wider at the close of a war and for the purpose of concluding a peace than it was in times of peace.

There is very little of judicial opinion on this issue, except that expressed in the Indian Appeal case, *Damodar Gordhan vs. Deoram Kanji* of 1875, but no conclusion could safely be drawn for England and the Dominions. Mr. Gladstone and Sir William Harcourt supported the view of the law taken by the Privy Council in this case, when the Parliament discussed the question of the cession of Heligoland to the German Empire in 1890. But in the period that followed, Parliament, without challenging the absolute authority of the Crown to cede territory, had assumed greater and greater control over its exercise. At present, it has come to be settled that no cession of territory shall be effected without the approval of Parliament.² Jubaland was ceded to Italy in 1927 and certain areas were transferred to Perak by the Dindings

¹ Blackstone's Comm., I, c. 7, p. 251.

² Ansons' Law and Customs of the Constitution, Vol. II, Part II, p. 140.

³ *Ibid*, p. 140.

Agreement in 1934 with the approval of Parliament. It is now asserted that all treaties involving cessions of territories should be submitted to Parliament. For, it is argued, a cession affects the right and duties of the inhabitants including their nationality and civil rights and not invariably bear upon the problem of pecuniary settlement.

In the case of India, however, the right of the Crown to cede territory is a little more definite than in England. Before the Government of India was transferred to the Crown, the East India Company, both in times of peace and war, invariably ceded to and exchanged with Indian rulers and princes territories without any intervention on the part of the British Parliament.⁴ The cession extended not only to the territories acquired directly by conquest but also to territories ceded as a result of that conquest. The power of cession seemed to be of great amplitude as it was not only confined to the conclusion of peace and the rectification of the frontiers, but was often governed by motives of policy and expedience.⁵

Originally the Government of the Company in matters of making treaties and ceding territories exercised an authority delegated to it by the British Crown. To this may also be added the authority which the Company inherited

⁴ Broach was ceded to Scindia in 1782 (Aitchison's Treaties, Vol. III, p. 49, No. 9), and was received back in 1803 (*Ibid.*, Vol. IV, p. 221, No. 64); Tipoo Sultan, Peshwa, and the Company exchanged territories in 1792 after the treaty of Seringapattam (*Ibid.* Vol. V, p. 147, No. 27); the Nizam received certain districts of Gooty by the partition treaty of Mysore in 1799 (*Ibid.*, Vol. V, p. 55, No. 9); in 1809 an exchange of territory was effected by the Company with the Mah Rao of Ulwar for mutual convenience (*Ibid.*, Vol. IV, p. 143, No. 39); the Government of Madras also ceded in 1805 the fort and district of Keelanelly (*Ibid.*, Vol. V, p. 381, No. 59); in 1806 the territory of Sumbhulpore and Patna was restored to Rajah of Nagpore (*Ibid.*, Vol. III, p. 99, No. 19), and Bundelcund to Govind Rao, the chief of Jeloan (*Ibid.*, Vol. III, p. 150, No. 30); in 1807, in Khuddea an Indian state was carved out of territories which had been for three years in British possession (*Ibid.*, Vol. III, p. 187); exchange of territories was effected by the British Government with the Gaikwar of Oudh in 1816 (*Ibid.*, Vol. II, p. 164, No. 39), with the Gaikwar of Baroda in 1817 (*Ibid.*, Vol. IV, p. 332, No. 74); with Scindia in 1818 (*Ibid.*, Vol. IV, p. 253, No. 68), with the Nizam in 1882 (*Ibid.*, Vol. IV, p. 92, No. 14), with the Chief of Colaba in 1822, (*Ibid.*, Vol. IV, p. 183, No. 43), with the Rajah of Cherra Poonjee in 1829 (*Ibid.*, Vol. I, p. 89, No. 18), and with the Rajah of Sitara (*Ibid.*, Vol. III, p. 20, No. 3). The British Government also ceded in 1820 to the Rajah of Goodursen, State of Gurhwal, a part of his hereditary possession of which he had been deprived (*Ibid.*, Vol. II, p. 59, No. 16), in 1822 the district of Ajmer to the Cutch Government (*Ibid.*, Vol. IV, p. 444, C. 14); in 1831 a portion of Assam to the Rajah Poorunder Singh (*Ibid.*, Vol. I, p. 182, No. 46); in 1833, certain territory in the Kearda Doon to the Rajah of Nahan (*Ibid.*, Vol. II, p. 325, No. 89); in 1846, the fort of Malwa and six villages to the Raja of Nalagarh (*Ibid.*, Vol. II, p. 333, No. 94); in 1856 the Fort of Sindhwa to Holkar (*Ibid.*, Vol. IV, p. 294, No. 75).

Cases of cession between 1857-68 are given in Wheeler, Memorandum and Proceedings, August, 1868, Political A. No. 317.

⁵ In 1765, the Nawab Wazir was given back his dominion excepting the districts of Corah and Allahabad; these districts were given to the Emperor for his dignity, but on his granting Corah and Currah to the Maharattas, they were resumed by the Company in 1773 and ceded to the Nawab Wazir. In 1816, again the Company in the name of the British Government, ceded to the Nawab Wazir the district of Khyaghur and some other territories for paying off their debts.

In 1782 the Company ceded to Scindia the City and Pargana of Broach for manifesting a generous conduct to the Government of Bombay at Wargaoon and for according out human treatment to the British people who were delivered to him as hostages.

In 1806 at the time of peace, the Company ceded to Scindia, Gwalior and Gohud which they took from Raja Umbaji, the Governor of those places when he revolted. In 1806 the Governor-General restored by cession to Raghojee Bhoosla the territories of Sumbulpore and Patna which had been ceded to the Company in 1803. In 1833 a portion of Assam was ceded to Raja Poorunder Singh. Vide *Lachmi Narain v. Raja Partab Singh*, 2, An. I, I.L.R. (1878), p. 554.

from the Moghul source. The right to make treaties with the Indian princes and cede and dispose of territories acquired by conquest from them was vested in the Company by the Charter of 1758. Parliament never questioned or infringed that prerogative right; it only regulated it by providing, under the Acts of 1772⁶ and 1784⁷, the supervision and control of the Central and the Home Governments.

The sovereignty of the British Crown in India for all practical purposes, was underivative and complete.⁸ The territories held and acquired by the East India Company, according to the English Law, were acquired for the British Crown. That fact was asserted by Parliament in 1813⁹ and 1853¹⁰, when it provided that all the territories in India held by the Company were to be held in the name of and in trust for the British Crown. The sovereignty of the British Crown, therefore, being recognised for foreign and political purposes, the right to concede territories became implied.

The Company acting by virtue of the authority committed to it by the Crown also established wide prerogative right of the Crown to cede territory in India.¹¹ However, the Crown never divested itself wholly of its prerogatives in respect of its Indian dominions. To illustrate, Chinsurah was ceded to Netherlands by the Treaty made in London on the 13th August, 1814, and Chandernagar was restored to France in pursuance of the treaty made in Paris on the 30th May, 1814, the town of Serampore and its settlements were conceded to the King of Denmark. There was a case of cession by the Crown to Netherlands in 1824 in which the power of the Crown to make such cession was tacitly admitted by parliament, for 3 Geo. 4, C. 108 legalised the transfer of Singapore and the possessions ceded by the Dutch to the Crown.

With the end of the Company's rule in India, the Crown succeeded to the powers under Sec. 2 of 21 & 22 Vic. C. 108, which included the power to cede territories.¹² The Government of India actually readjusted and ceded many territories thereafter. On the 2nd of December, 1861, a treaty was executed with Scindia whereby the British Government ceded to him in exchange for territories ceded by him, certain villages situated in the Parganas of Mote and Bhandere in Jhansi. In 1868 the Government of India ceded certain territory to Nawab of Rampur. This prerogative right of the Crown, which had been exercised over a fairly large period, was never challenged in the Courts till 1870. The Bombay High Court decided in *Damodhar Gordhan v. Deoram Kenji*¹³ that the Crown was not competent to cede territories in India without a parliamentary enactment. That case opened the whole controversy on the

⁶ (13 Geo. III C. 63).

⁷ (24 Geo. III Sess. 2, C. 25).

⁸ *Re Ameer Khan* 6. B.L.R. 1870, p. 392.

⁹ 53 Geo. III, C. 155.

¹⁰ 16 and 17 Vict., C. 95.

¹¹ *Ibid.*, 2. All. I.L.R. (1876), p. 564.

¹² Ilbert, Government of India, p. 171, See also *Lachmi Narain v. Raja Partab Singh*, I.L.R.

2 All. I. (1878), p. 565.

¹³ App. Cas. (1876), 332.

issue under consideration, and in the following pages is traced the history of the case and arguments advanced for and against the presumption of that prerogative right.

The districts of Dhundokka and Goga, which included Bhawnaggar, were ceded,¹⁴ according to the treaty of Bassein of 1803, to the British Government in India. The Bombay Government, however, did not extend its laws and regulations to them. It permitted the Chief of Bhownaggar to continue to rule over those territories. But in 1815, the Company's Government withdrew those territories from the Chief's rule on the ground of his having committed serious abuse of authority. By regulations VI of 1816 and II of 1827, the jurisdiction of the Company's Court was extended to them. That, however, created an anomalous position, for while the Chief exercised the power of a ruler in Kathiawar States, he was subject to ordinary British laws in his place of residence and the two largest towns attached thereto. On that ground he persisted in his claim to get back those territories. Successive political agents also recommended the same. After prolonged negotiations an agreement was effected between the Thakur and the Government of Bombay in 1860, for severing those territories from the district of Goga and placing them under the Kathiawar Agency.¹⁵ The Secretary of State advised the Bombay Government to consult the Government of India as some of the provisions of the agreement might need legislative sanction.¹⁶ On reference the Government of India approved of the draft of a Bill and suggested¹⁷ that the matter might be more conveniently taken up by the Bombay Legislative Council with the sanction of the Government of India.

The Advocate-General, who was also consulted in the matter, raised an important issue. He contended that if Kathiawar were a foreign territory, Indian Legislatures were not competent to transfer Bhownaggar from the jurisdiction of Ahmedabad Court to that of Kathiawar. Section 22 of the 1861 Act definitely prohibited that. That raised the question whether Kathiawar was a foreign territory or not. The Secretary of State wound up the controversy on 31st August, 1864, by giving his ruling that notwithstanding the paramount power exercised by the British Government over the place, it did not constitute a part of British India.¹⁸ The Government of India thereupon informed the Bombay Government that they could lawfully proceed with the transfer of villages in accordance with an agreement made with the Thakur.¹⁹ Accordingly, the Bombay Government issued a notification on the 29th January, 1866, transferring those territories to the Kathiawar Agency and exempting them from the Jurisdiction of the revenue, civil and criminal courts of the Presidency.

¹⁴ For details see Leg. Dept. B. Procs., Sept., 1873, Nos. 7-9.

¹⁵ *Ibid.*

¹⁶ *Ibid.*, Sec. of States despatch to the Government of Bombay, No. 16, dated 17th May, 1861.

¹⁷ *Ibid.*, To Bombay, No. 55, dated 21st Oct., 1861.

¹⁸ From Sec. of State to the Government of India. Despatch No. 54, dated 31st August, 1864.

¹⁹ Letter to the Government of Bombay, No. 457, dated 31st May, 1864.

After four months, the Bombay Government again urged the Government of India to pass an act, giving legal effect to the whole affair. The Government of India did not think that an act of the Legislature was necessary. They based their decision on the opinion tendered by the Crown lawyers, that the Governor-General in Council had discretionary power to cede territories to the Indian States. As to the jurisdiction of the British Courts, they maintained that it would cease the moment the territories were ceded.²⁰ That view was finally approved by the Secretary of State in 1870.²¹

The issue had hardly reached its final stage when an adverse decision of the Bombay High Court in *Damodhar Gordhan vs. Deoram Kanjee*²² again revived the controversy. The question that arose was whether the Government by its executive action could cause to abrogate the civil and criminal jurisdiction of a British Court, suspend the operation of British regulations and affect the jurisdiction of the Bombay High Court. The territory of Bhownaggar having been brought under the British Courts of Law by the Regulations of 1827, could the effects of the Regulations be nullified by an executive fiat? The Legal Remembrancer who was consulted in that affair, advised that an Act of the Governor General in Council was essential for the legal transference of that territory.²³ The Government of India, which did not agree with the view taken by the Bombay High Court, maintained that the right to cede territory was an act of sovereignty and that a territory ceded would automatically be exempted from the jurisdiction, of the Government and of the courts, of the power ceding it.²⁴ Mr. Hobhouse, in a separate minute,²⁵ affirmed that the Regulations of 1827 on which the Court banked so much for its decision, did not in any way define the territory of the Bombay Presidency. Those regulations merely extended the British laws to the newly attached territory. As for the power of enlarging or diminishing the boundaries of the Presidencies he maintained that it rested with the sovereign authority.

However, to overcome that technical difficulty, the Government of India added a new clause No. 113 to the Evidence Act, which provided that a notification of the Government regarding the cession of British territories to a native prince was a conclusive and valid proof of that step from the date mentioned in the notification. In accordance with that new provision, the Government of India issued a notification on the 3rd January, 1873, proclaiming the cession of Bhownaggar and ten other villages to the Chief of Bhawnaggar.

The Government of India, however, never felt satisfied with that step, for the decision of the Bombay High Court affected retrospectively the grants made since 1857. Moreover, they apprehended that the Court might challenge their scheme of notification of cessions under the Evidence Act. Two courses

²⁰ Letter to the Government of Bombay, No. 564 p., dated 28th March, 1870.

²¹ Despatch from the Sec. of State, No. 39, dated 19th March, 1870.

²² I. App. Cases, 1876.

²³ Letter from the Govt. of Bombay to Govt. of India, No. 1436P, dated 8th July, 1871.

²⁴ B. Proca. Leg. Dept., 1873, Nos. 7-9.

²⁵ Ibid., Minute, dated 30th May, 1872.

seemed opened to them; either to ask Parliament to pass an Act or to bring an appeal before the Privy Council. But none of these courses seemed very effective in themselves.

Meanwhile a petition for a revised judgement was furnished by the appellant before the Bombay High Court. The latter adhered to its original view and dismissed the petition. The following were the main trends of the Court's arguments:

(1) That the power to cede territory was not inherited by the Secretary of State under the Act of 1858.

(2) That Crown's territory in India, being first recognised as vesting in the Company by an Act of Parliament and transferred to the Crown by another Act, any alteration in them must be effected through a Parliamentary enactment only.

(3) That the power of making treaties did not include the authority to dismember Indian dominion. The case of cession (not under Treaty of Peace) quoted by Forsyth²⁶ were not weighty enough to lend support to the contention that the Crown had such prerogative powers. The fact that ~~Parliament~~ had to make express provision for the alteration of the boundaries of the Presidencies was a strong presumption against the power of cession.

(4) That while cessions or adjustments of territories were permissible during or after a war, no such acquisition of cession was justifiable in times of peace.

(5) That Section 113 of the Indian Evidence Act was *ultra vires* of the Act 1861 (S. 22), because it affected the authority of parliament.

(6) That it was a fundamental law that the Sovereign could not himself dismember territories without the sanction of the people except in case of real necessity; it followed that the Indian legislatures could not make and the Crown could not sanction a law having for its object the dismemberment of the State in times of peace.

The Bombay Government thereupon consulted the Advocate General of Bombay,²⁷ who submitted his opinion that according to International Law the right to alienate property belonged to the State. In support of this point, he quoted instances of cessions of territories which were effected after war, and upon marriage, by exchange and by purchase in times of peace. He also referred to Indian treaties as furnishing numerous instances of cessions for the adjustment of boundaries. He further stated that ever since the passage of 19 m. Geo. III. Ch. 63, the Presidency Governments enjoyed a right to cede

²⁶ Forsyth referred to two cases of cessions. (i) In 1817, a cession by treaty in full sovereignty to the Sikhmuttee Rajah of a part of territory formerly possessed by the Rajah of Nepal, but ceded to the East India Company by a treaty of peace. (ii) In 1833, a cession by treaty to Raja Poorinder Singh of a portion of Assam lying on the South of the Brahmaputra river, by which the Rajah bound himself to the administration of justice in the Country now made over to him and to abstain from the practices of former Rajahs of Assam as to cutting of ears and noses, extracting eyes and otherwise mutilating and torturing. Forsyth, Cases and Opinions on Constituent Law, p. 185.

²⁷ Enclosure in Bombay Despatch, No. 3939, dated 24th June, 1873.

territories by making treaties with Indian Princes. That power was previously subject to the authority of the Crown, but later it was subordinated to the supervision of the Governor General and the Home Government. In fact, such a power was considered incidental to the exercise of Governmental functions. His conclusion was that the present Government of India which inherited those powers in 1858 was fully authorised to eliminate territories by its executive authority. The limits that existed occurred only in the realm of Legislation, not in the sphere of executive authority. According to him the Courts had no jurisdiction to invalidate a treaty. It was within the right of the Government to direct how the factum of treaty should be proved.

To refute the second argument of the Court, he quoted the Charter of 1758 to prove that the recognition of British territories in India was first made by the Crown and not by the Parliament. That Charter alone vested in the East India Company the right to cede, restore and dispose of those territories.

The Advocate General then referred to the grant of a territory made to the Nawab of Rampur in 1868, which incidentally led to a general discussion on the question relating to the power of the Crown to cede and alienate territories. He quoted Mr. Maine's minute in which the latter had maintained that such a power of the Crown was unquestionable.²⁸ Mr. Maine's argument was that if cession or acquisition of territory were permissible in times of war without invoking parliamentary sanction, why should it not be considered valid in times of peace for diplomatic and political purposes. In support of his argument he cited the opinion of the Crown lawyers submitted by them in 1869²⁹ that the Company enjoyed the power of cession and that the Crown did as its successor under the Act of 1858, subject to the condition that the cession was to be made only in cases where it could be shown reasonably necessary for the purposes of the Government of India or for the preservation of India for the English Crown. The determination of such occasions was a matter of State policy, discretion with regard to which rested with the Government of India.

Mr. Forsyth dissented from the opinion of other Crown lawyers and denied any such authority being vested in the Government of India even in lieu of its being a sovereign power. His argument was that as the transference of the right of sovereignty in times of peace involved deprivation of the British subjects of their right, as conferred upon them by the British Laws, Parliamentary sanction was obviously essential. While agreeing that the Crown had a prerogative right to cede, at the close of a war, territories on the basis of a treaty with a contending party, he maintained that the Crown had no such authority in times of peace. He stated that there was only one instance of a cession of the later type when Charles II sold Dunkirk, but, for which Lord Clarendon was impeached. Even in France, he continued, the opinion of the jurists was

²⁸ Dated 11th August, 1868. (B. Pros., Leg. Dept., 1873; Nos. 7-9).

²⁹ B. Pros., Leg. Dept., 1873; Nos. 7-9.

that while the King had power to make a treaty with a foreign power, he had no right to cede French territory. In India the East India Company did not exercise any general authority of that nature. Only on two occasions, in 1817 and 1833, the Company conceded some territories. But these precedents were too vague and insufficient to generalise them into a right.³⁰

The Secretary of State³¹ for India in 1869 disagreed with Mr. Forsyth and maintained that the Government of India had invariably exercised the power of ceding territories at its discretion. The right to determine the occasion and reason for such a grant was absolutely essential for the safety of the Empire. From a survey of various treaties making important cessions in India, the Secretary of State inferred that the power of the British Crown to cede a territory in India was unquestionable. The British Parliament never challenged that authority, while it prescribed that a legislation was necessary to attach to the Indian possessions the territories acquired under the treaties.

The question was finally argued by Sir W. T. Harcourt, and Messrs. Fitzjames Stephen, Forsyth and Bell before the Privy Council in 1875, when an appeal in *Damodhar Gordhan vs. Deoram Kanjee's* case came before it.³² Sir Harcourt's main attack against the Bombay High Court's argument (namely, that the power to cede territory, not being evidenced by any of the Acts of the Parliament relating to the Company, was not one of the powers to which the Secretary of State succeeded under the transfer Act), was that the title of the Crown as sovereign in India, was a paramount title, not in any sense derivative. It did not come from the Company. It rested on the English Law that the Crown's sovereignty extended to all territories acquired by his subjects. The right to cede territory was a prerogative right because it was incidental to the rights of the sovereign and that its exercise did not require the approval or co-operation of Parliament. In England, he continued, cession of territories did not come within the ambit of the Parliament's intervention. He referred to the articles of the treaties: (1) with Netherlands relating to the cession of the island of Banca, (2) with Honduras in 1859-60, (3) with the Netherlands for an interchange of territory on the Gold Coast of Africa in 1867, and many others to show that boundary treaties and arbitration treaties all involved the right of cession. He further maintained that if the authority of the Crown to cede territories existed under circumstances of pressure, it must also exist under circumstances of convenience and policy. The prerogative right of the Crown covered all these eventualities. As to the cession of territories effected in India, he submitted that they were acts of State, and as such their validity could not be called in question.

Mr. Fitzjames Stephen³³ argued that the British Crown, as a result of the treaties with foreign powers, had been ceding territories without the consent

³⁰ B. Pros., Leg. Dept., 1873; Nos. 7-9.

³¹ From the Secy. of State, Despatch No. 10, dated 11th March, 1869.

³² I. App. Cas. (1875), pp. 249-54.

³³ I. App. Cas., 1875; pp. 354-62.

of Parliament. He specified certain treaties to illustrate his point. Referring to cessions made in peace time in India before 1758, he enumerated 23 such cases, as opposed to two cited by Mr. Forsyth, which he maintained were recognised as valid, though without the previous assent or subsequent confirmation of Parliament. After the Mutiny again cessions of territory were made by the British Government in India, the English Nation, Crown and Parliament having stood by, whilst numerous cessions were made—some in public Durbars, and many others to which great publicity was given, it was too late in 1875 to question their validity. He submitted that the Crown had sovereign rights over the British territories in India and did not need an Act of Parliament to base its authority upon. He referred to the Tanjore Case³⁴ and contended that an Act of State when complete must be recognised valid by the Courts of the country. The Indian Evidence Act did not contemplate to confer upon the executive authority in India the right to cede territory; it only prescribed a mode in which valid cessions were to be made and to cut short all questions as to the fact of a particular cession having been made.

Mr. Forsyth on the other hand argued that the prerogative right of the Crown was confined only to the territories, which had never been the subject of a Parliamentary legislation.³⁵ When Parliament had settled the constitution and government of a territory and erected Courts of Justice, the Crown could not take away rights so conferred and hand over the territory to a foreign power. Even in other territories which had not been subject to parliamentary legislation, the Crown had the right to cede territory only at the conclusion of a war to ensure peace, but not otherwise. He showed from the practice obtaining in various countries that the treaty-making power in respect of dismemberment was limited either by express prohibition, or, necessary implication from the nature of the constitution. He further maintained that in respect of a partial alienation of a territory, the consent of the people of both, the part ceded and the part left behind, was essential. He examined the various English treaties by which cessions were effected and showed that almost all of them related to the conquered territories, unaffected by Acts of Parliament. Coming to the powers of the Crown in British India, he stated that as the Indian territories were vested in the Company by the Acts of Parliament, ranging from 7 Geo. 3, Ch. 57 to 3 and 4 Will. 4, Ch. 85, the Crown could not by its executive power give away such territories. He further maintained that all the cessions which took place during the regime of the Company were either *ultra vires* or were cessions made in times of war. At least, none of the cessions before 1858 were professed to have been made by the British Crown.

The Privy Council without going much into the merits of the aforementioned problem held that the Crown had such a power. They stated:—"the question,

³⁴ 7 Moore's Ind. Ap. Cas. 529.
³⁵ 11 Q.B. 260, 261.

whether the law thus laid by the High Court of Bombay is correct, was fully and ably argued at the Bar in July last; and their Lordships would have been prepared to express the opinion, which they might have formed upon it, if, in the result of the case, it had been necessary to do so. But having arrived at the conclusion that the present appeal ought to fail without reference to that question, they think it sufficient to state that they entertain such great doubts of the soundness of the general and abstract doctrines laid down by the High Court of Bombay, as to be unable to advise Her Majesty to rest her decision on that ground."³⁶

But as to the smaller issue regarding the readjustment of the jurisdiction of the Courts involved in an act of cession, their Lordships maintained that a legislative enactment of the Governor General in Council was essential for it. "The nature and effect of the act, so described as a cession to the state of Bhawnaggar, remains (as it was before) a proper subject for judicial inquiry. What was attempted was, in their Lordship's judgements, neither more nor less than a rearrangement of the jurisdictions within British territory by the exclusion of a certain district from the regulations and Codes enforced in the Bombay Presidency, and from the jurisdiction of all the High Courts, with a view to the establishment therein of a native jurisdiction under British supervision and control. But this could not be done without a legislative Act, which in this case, was never passed."

The Indian Courts thereafter have upheld the authority of the Crown to cede territories in India. In 1878, the Allahabad High Court held in *Hari Singh Vs. Raja Partap Singh*³⁷ :—

"that the Crown is competent to cede territory in its Indian dominions without the intervention of Parliament. The prerogative of the Crown is exercised with the advice and through the agency of the responsible minister of the Crown. In this case before us, it is shown that the cession of territory to his Highness the Nawab of Rampur was effected by the Government of India, that it was accepted by the Secretary of State as fulfilling instructions conveyed to the Government of India, and that it was approved of by His Majesty's Government. We have then sufficient evidence of a cession by the Crown; and when it is proved that a cession has been so made, it is not for this Court to inquire whether in the particular instance the exercise of the prerogative was called for."

The legal position under the Acts of 1919 and 1935 has remained the same, excepting in so far as the latter Act requires, under Section 110 (b) (i), that the Crown in matters of annexation of a territory should consult the Government and the Legislature of the Province or of the Federation concerned.

³⁶ *Ibid.*, pp. 373-74.

³⁷ 2. All. I. L. R. (1878).

MODERN INDIAN HISTORICAL STUDIES*

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According to the scheme adopted by the Indian History Congress the Modern Section is concerned with the period commencing in 1764 down to the present times. The year 1764 is the year of the Battle of Buxar, which much more than any other single event, made the British the real masters of the three provinces of Bengal, Behar and Orissa by reducing the Nawab-Nazim practically to the position of a vassal of the East India Company. The consolidation of the British Power in a part of India began and the foundation was laid for the releasing of a new set of influences which were soon to transform the entire political condition of the country out of all recognition and gradually to usher in a period of intellectual awakening, which, for good or evil, has been continuing even today. The importance of Buxar lies in the fact that by it the British obtained an undisputed hold over the lower Gangetic plain and the command over the vast resources of the tract not only enabled them to out-distance all rival European competitors but was soon to transform the East India Company into one of the strongest of Indian Powers.

There can thus be no doubt that the year 1764 marks a very important landmark in Indian history and may legitimately be regarded as the beginning of a new epoch. But there may equally be other points of view which would seek for landmarks from entirely different angles. Some might think that far more important than the beginnings of the new political set-up are the releasing of those new cultural influences which landed India in a never-ceasing ferment and helped to produce a newer and a more modern outlook on life. To them it might seem that the foundation of the Hindu College in 1818 or the first efforts of the Christian missionaries in educating the Indians on western lines would be a far more appropriate landmark for the beginnings of what is called modern Indian history. Again, a Marxist would say that the year 1853, when the first Indian railway line was opened, is to be regarded as the clearest line of demarcation between the old and the new, because the establishment of railways inevitably led to the establishment of workshops and factories which could not but lead to the rise of a new proletarian class, destined in the end, according to the canons of Marxian dialectic, to bring about a class revolution and an entirely new order. There may yet be others who would say that the most definite landmark would be the year 1857 when the old finally perished in a last expiring effort and the, more or less, untrammelled new was born.

* Presidential Address delivered by Dr. Indubhusan Banerjee, M.A., Ph.D., Head of the Department of History, Calcutta University at the Modern Section of the Eighth Session of the Indian History Congress held at Annamalainagar.

But to us, students of history, and particularly those who belong to the Indian History Congress, there is another very important criterion which must, on no account, be ignored. This arises out of the nature of the materials on which the historian has to depend for the history of a particular period or event. Looked at from this standpoint the history of India can very well be demarcated into distinct epochs, which are to be regarded as radically different from one another because of the difference we find in the character of the materials that are available for their study. Thus, with regard to the Hindu period, epigraphic, numismatic, and monumental sources of evidence are the most important and the most reliable for the historian, but these, inspite of their large number and their daily increasing volume, are of such a character that they are bound to leave many gaps which the historian finds it difficult to fill. Foreign testimony and ancient historical literature of variable merit come occasionally to the aid of the historian, but, on the whole, much of the earlier story has to be built laboriously, bit by bit, from works which were never intended to serve as histories at all and even long after 326 B.C. tradition as embodied in ancient literature continues to serve as an important source of information. Then again, for the history of the Sultanate and of the Mughal empire till roughly the end of the reign of Shah Jahan the historian has to depend mostly on chronicles, sometimes contemporary and sometimes later and though these are supplemented by foreign evidence a few memoirs and a scrappy amount of original material in the shape of royal rescripts and the like, the fact remains that his material is overwhelmingly second-hand, and so many pitfalls are strewn across his path. But what are now regarded as by far the most valuable of historical materials, *viz.*, official documents and papers and correspondence of the actors themselves and those in immediate contact with the events they describe, first begin to appear in appreciable quantity near about the year 1658 and they increase in volume throughout the subsequent century till at last when we reach our period their overwhelming mass becomes staggering. The imperial court news-letters sent to the Rajas of Jaipur by their *Darbar* Agent begin in a continuous series in 1658 and run up to 1730 and this is why Sir Jadunath Sarkar has said, in a recent article, that "the modern period of Indian history may be said in one sense to have begun about the middle of the seventeenth century—say the year 1658 when Shah Jahan's reign ended at Delhi."

We are thus the more fortunately placed so far as the quality and quantity of the material is concerned, particularly as the restrictions placed on the access to documents and on the liberty to announce results have now been largely relaxed. But our task is by no means the easier. As scarcity of reliable materials haunts the student, more or less, in the earlier periods, abundance of materials constitutes our main difficulty. The huge mass of material at the disposal of the student is bewildering and it is no easy matter to cut a way through. The main work is the work of selection and emphasis and these presuppose a definite point of view. But some would say that a historian

must not have a point of view but should walk faithfully and patiently on the way that his materials might lead him to; or that, in other words, he should adhere strictly to what is called the calm objective method. He has no business to choose a standpoint and then import it to his analysis of the material. Nevertheless, I would maintain that a point of view is essential and what I mean is that the objective method should be relentlessly pursued till at last a point of view emerges and then the materials should be selected and sifted from this new angle and presented in a systematic and consistent form. It is somewhat like how a painter works, where the picture, at least in outlines, first takes shape in the mind and then the colours are selected and laid with a discerning hand in order to turn the abstract into the concrete. "A book of history may be written with the most fastidious scholarship, yet be totally lacking in insight or discernment, and in the judgment or interpretation of persons and events in history, the author may show no originality or depth of understanding. . . . To accumulate facts and details is the easiest of all things. There are many facts in a given historical period that can easily be crammed into our mind, but discernment in the selection of significant facts is a vastly more difficult thing and depends upon one's point of view." This, I think, is essential to remember, particularly so in our period, where the rich crop of new facts of varied texture, revealed by the study of the records, often makes it difficult for the historian to resist the temptation of presenting as many of them as possible before his reader. I am sorry to say that in some of our publications on modern Indian history this lack of discernment is rather too much in evidence and when such a book is gone through no new note is struck, no thought is provoked, and besides getting into a passing contact with a mass of hitherto unrevealed facts, which are mostly forgotten as soon as they are read, the reader is none the wiser. Such books, no doubt, may show profound erudition and signs of meticulous labour but it should not be forgotten that "erudition is a mere matter of cramming of facts or information while taste or discernment is a matter of artistic judgment." Thus it happens that we get accumulation of facts in plenty but very little of enlightenment.

Further, it should not be ignored that besides a strict adherence to what has been called the objective method the historian has also to keep in view the genetic conception of history. History is a continuous process and, however narrow and restricted the immediate field of a historian might be, it will not do for him to forget that his theme is a part of a bigger whole and logically connected with themes or events of a wider import. This contact with a broader context in the mental background of the historian gives him a true perspective and his presentation is enlivened because he is saved from constantly missing the wood for the trees. The want of this contact, on the other hand, makes a work dull and prosaic and where the writer is otherwise a hard and conscientious worker, a book is produced which is almost impossible to read and, at the same time, impossible to ignore because of its factual contents. It may

be urged that in the present stage of Indian historical studies and their complexities such a contact may often be misleading; but, if that is so, we should be modest with regard to our own achievements and realise the unpleasant truth that we are not historians in the proper sense of the term at all, but mere collectors of materials for the future historians.

There is another danger which a student of modern Indian history should constantly guard against. This arises out of the political circumstances in which we are placed. The interests of an alien Government on the one hand and of a subject race on the other, an acute problem of minorities getting acuter day by day, the question of self-government, economic problems, national and international, and the intellectual ferment and the ideological conflicts in which we find ourselves, make it extremely difficult for a historian to preserve a calm and detached outlook on questions and events which form the immediate background of the problems of today. Under the circumstances, it is no easy matter to divorce the study of the past from the angry passions of the present and the historian, unless exceptionally wary and wholly and absolutely devoted to the historical method, stands the risk of degenerating either into an apologist or into a publicist. The story of the development of historical studies in Europe affords some very interesting examples of this danger, though, needless to say, in a different context. Out of a large number of instances I will choose only two which illustrate the two different aspects of this phenomenon. When the Renaissance, particularly in Italy, was leading to the secularisation of thought and the new spirit was being reflected in the field of historical studies, "the career of humanism was rudely cut short by the appearance of Luther. . . . Secular studies were engulfed in the whirlpool of confessional strife." But history gained in another way. "Protestantism was compelled not only to prove that the Church of the Medici Popes was not the Church of the early Christians but also to show how degeneration had taken place. The Catholics, for their part, when it became clear that heretical Europe was not to be dragooned, attempted to confound their enemies by the revelation of material facts of which they were unaware." Both sides were thus compelled to appeal to history and many new documents came to light; but the history that emerged was so clearly marked by the passions of the day and both sides had perforce to adopt such uncritical methods, that though they, no doubt, considerably prepared the way for the subsequent development of historical studies, their own achievements were hardly worth the name of history.

On the other hand, we have the Prussian school, the group of Professors who played no small part in the making of the German Empire and "who by tongue and pen preached the gospel of nationality, glorified the achievements of the Hohenzollerns, and led their countrymen from idealism to realism." One of the exponents of this school said: "The proper task of history is to forget nothing. It must stand as a watchful consciousness, a warning memory, and not turn shyly away from the present." In fact, it was the aim of the school to blend history and politics and it cannot be denied that "its members

were the political schoolmasters of Germany at a time of discouragement, and braced their countrymen to the efforts which culminated in the creation of a mighty empire." Treitschke, the greatest exponent of this school, said: "That bloodless objectivity which does not say on which side is the narrator's heart is the exact opposite of the true historical sense." But when its purpose was served the school vanished; and in spite of his very eminent qualities and his very great achievements, Treitschke was regarded as more of a publicist than of a historian and "the stream of historical studies began to return to the channel which Ranke had marked out for it."

I think that this can as well be illustrated from modern Indian historical studies. The role that the British have played in Indian history is too complex and too controversial a question to be broached in a short address like this but I would crave your indulgence for a moment and try to point out to you what appears to me to be its more salient features. There is no doubt that the British during the earlier part of their rule, nay, we may even say, till the Mutiny, played, on the whole, a fruitful role and they were allied, more or less, with the progressive forces. The peace that they brought to a distracted India, the boon that they conferred on the people in the shape of an administration, much more efficient than what had obtained before, and, as between Indian and Indian, just and tolerant on the whole, the steps they took for inaugurating some urgent social reforms, and the influences that they released for bringing about a change of opinion and a newer outlook must all be registered to their credit. Except possibly in the subsidiary states, where the assurance of safety afforded by the treaty destroyed in many instances the initiative and energy of the native princes and often aggravated the arbitrary character of their government, the British played, on the whole, a progressive role. But after the Mutiny we notice a remarkable change and the period till the end of the century has been characterised as "the most static, self-satisfied and sterile era" of British rule in India. The memory of the Mutiny was possibly, to some extent, responsible for this policy of inaction, but when gradually nationalism rears its head, inaction passed on to reaction and the role that the British have played in India in the 20th century has been one of a progressively obstructionist character. They made for unity; now they make for disunity. All progressive and leftist forces are now their nightmare, and their alliance mostly is with what is reactionary and obscurantist. I have no doubt stated the matter here in a rough and ready manner but I believe that I have expressed the essence of the position.

And it is no wonder that the attitude of Englishmen towards Indians and things Indian, in the different periods, has been in keeping with the changes in the political outlook. Broadly speaking, the tradition created by Sir William Jones is characteristic of much of the earlier period, but, as Garratt says: "This phase was not fated to last. His (Sir William Jones's) successors soon began to adopt that slightly hostile and superior attitude which characterises the work of Englishmen writing on Indian subjects." It has been

said that the year 1860 marked the turning point. "After the Mutiny . . . new types of Englishmen went out East, including journalists and schoolmasters; they brought their wives, and were visited by tourists; within India a domiciled English and Eurasian population was growing in numbers and developing a life of its own . . . The British were rapidly developing into a separate caste, strongly reinforced by the new officials, planters, and businessmen who came crowding out East after 1860." This led to the growth of a new tradition, which we might very well call the Rudyard Kipling tradition. "The greater part of his Indian fiction and verse is concerned with these two (European and Eurasian) tiny communities, the officials and military officers, and the subordinate Europeans and Eurasians. Round them surges the immense sea of Indians, but nearly all of this subjected race who appear as individuals are minor characters, mostly domestic servants or women kept by Englishmen. The few educated Indians who come into his pages seem to have been introduced to satisfy the deep-seated prejudices of the English in India . . . Kipling allowed himself the most astounding generalizations about Indian duplicity and mendacity, or the physical cowardice of certain races." And, among many other things, the latest performance of Beverly Nichols leaves no room for doubt that the tradition has, by no means, disappeared.

Now, my point is that European writers on Indo-British history have often failed to rise above these influences and the political exigencies of the situation, and that is why it has been said that British Indian history has been 'the worst patch in current scholarship.' Historians with the soundest of equipments and the firmest of command over method and material have sometimes forgotten themselves to such an extent that they appear as pitiful apologists for British rule in India, and we, on the other hand, have not unoften gone to the other extreme. I would not, for obvious reasons, dilate further on this topic but I would repeat the warning that a historian, especially of our period, should be constantly on his guard lest he forgets that his vocation is to worship only at the shrine of truth and that he should allow no temptation to deflect him from the straight and honourable path that is his.

Even at the risk of being charged with uttering platitudes and common-places, I would reiterate here one of the fundamental canons of historical criticism, which, I am sorry to say, is not as faithfully followed as one would wish. In the technical appendix to his *Histories of the Romance and Teutonic Peoples* Ranke, the greatest of modern historians, for the first time directed attention to the supreme importance of seizing upon the personality of the informant and of enquiring as to whence he derived his information. "Some will copy the ancients, some will seek instruction for the future, some will attack or defend, some will only wish to record facts. Each must be separately studied." This is an obligation which is imperative and even where we are dealing with materials which are regarded as first class, *viz.*, official documents and records, this cannot be dispensed with. It goes without saying that the value of the report of an envoy or a news-letter depends, to a large extent, on

the envoy and the news-writer and consequently a good deal of discrimination is necessary even in utilising such materials. In a letter to Maddock, Secretary to the Government of India, Wade, the Political Agent at Ludhiana, wrote: "I will continue to report any circumstances of importance which may reach me from Lahore, but as the people through whom I derive my information are ordinary news-writers and as the petty salaries they receive leave them open to every corruption, I have no assurance, in the absence of direct control over them, of the accuracy and fullness of the intelligence which they afford." This could possibly be said of news-writers in general and a historian who fails to keep this in mind fails in one of his most primary obligations. Similarly the value of the report of an envoy would depend on the character of the envoy, efficiency of his channels of communications, the honesty of his staff, the extent of his knowledge of the language of the place where he is deputed and such other factors of greater or lesser importance. A thorough analysis of this back-ground is necessary before a historian can properly evaluate and use materials of this type. And there are certain psychological factors which also a historian cannot afford to ignore. It may often happen that in a moment of relaxation something is blurted out in a private letter which the writer would not dream of putting in an official minute and the testimony of a few lines may be of higher value than that of pages of official documents. The argument might be developed in still greater detail but I think enough has been said to show that History is a hard taskmaster. It may be said that the standard I am setting here is too exacting and very often may not be practicable at all, but I am here speaking of the ideal and it would do nobody any good if we put the ideal low.

If this be the position with regard to materials that are first-hand, and, according to modern standards, the very best among them, this critical analysis becomes doubly obligatory in cases where one has to depend mostly on chronicles and where true original records are absent or present in such meagre quantities that they do not materially affect the character of the work. I regret very much to say that in some of our historical productions this discrimination is hardly practised. What, indeed, are we to say of a work which narrates the history of a particular chapter in the doings of a people mostly on the basis of records left by its worst enemies and passes it off as history without any qualification? What, again, are we to say of a work which is mostly a running translation of a chronicle on a particular epoch or event; where, besides providing the translation, the writer's part of the work consists mostly in converting the Hejiri dates into Christian ones and 'uptodatising' the topographical details with the help of modern Gazetteers; and where the imposing bibliography provided at the end is mainly intended to bamboozle the reader and has no real connection with the actual contents? An attempt is sedulously made to create an impression of thoroughness, which, in reality, is conspicuous by its absence. And where the writer is fortunately in possession of materials which are largely inaccessible and his references are given in such a manner that the

task of verification becomes extremely arduous and difficult, such a game may well succeed for some time, but honest history can never arise out of such easy and summary methods and I would warn all young researchers that to pursue such a course would be to pursue a profitless track. We must not forget that progress of historical studies has made such methods practically useless and obsolete.

Passing now from method and material to the subject-matter of the history of our period, I am uncertain, in view of its vastness and enormous complexities and the very meagre space at my disposal, whether I should venture to say anything at all. But as a humble worker in the field and with some little experience about it, I would again crave your indulgence and draw attention to certain problems of our history which occur to me at the moment and which are likely to repay investigation. In 1835 Elphinstone wrote: "It is perhaps too early for anything like a history of the change of Indian opinion; but many circumstances, which will be hereafter of importance, are only recorded in newspapers and ephemeral productions and many signs of the change are not recorded at all. A perusal of the newspapers, of the writings of Ram Mohun Roy and his sect, and information derived from individuals, and from inquiries made in Calcutta, especially by reports from natives, may enable an industrious person to give a general view of what has already passed, and the next ten years may afford much greater materials for history." I am not aware that anybody listened to this at the time and though the work has since been done mostly in patches, I think that the study can now be profitably undertaken with a broader perspective and on a more extended scale. In a *Minute*, dated the first February, 1813, Sir Thomas Munro discusses the possibility of the increase of British exports to India and comes to the conclusion that "there is no ground to look for any considerable increase in the demand of our manufactures by the natives of India, unless by very slow steps and at a very distant period." The main reason that he gives for this opinion is that "in India, almost every article that the inhabitants require, is made cheaper and better than in Europe." He also lays stress on the fact that all competition would be unavailing because of the superior skill and frugality of the natives of the country. This is a position which is hard to visualise to-day and one, I think, could profitably employ one's time in elucidating it in detail. The relations of the Nawab of the Carnatic and his creditors, the Nizam and the Palmer Company, the Nawab of Oudh and the Lucknow bankers, and similar other cases, that exhibit a striking family resemblance, may each be studied separately and then correlated to illustrate a characteristic feature of British rule in India. The relations of the Indo-British Government with Persia from the mission of Malcolm to the Anglo-Russian Convention of 1907; the origin and growth of the British Settlement at Singapore; the British policy with regard to the frontier tribes, Gilgit, Ladakh, Iskardo and Tibet—subjects like these may very well be studied in separate monographs. The growth of the administrative system in some of the provinces with particular reference to

local conditions, past survivals, and precipitancy of some of the measures owing to inadequate knowledge of indigenous institutions, might be made a very interesting and stimulating study. Besides, a multitude of small brochures might be written on individuals, both English and Indian, who have in many instances been relegated to obscurity, but who nevertheless played a not insignificant part in the actual unfolding of the drama. In short, the primary need is to enliven the subject by a series of monographs on all the different aspects of the story and to illumine the dark corners so that a panoramic view of the history of the period may be possible. Only then shall we justify ourselves, for "History is a noble instructress, and only through her can living contact with the primitive life of the people be maintained. The loss of this connection would rob the nation of the best part of its spiritual life." In achieving this end there will, no doubt, be many controversies and many fights, but they must be fights without bitterness, for we shall be false to ourselves if we forget that we fight not for victory but for truth.

FINANCIAL PROBLEMS OF THE FIFTEEN-YEAR ECONOMIC DEVELOPMENT PLAN

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THAT such an ancient and civilized population as that of India consisting of one-fifth of the human race and living in one of the richest countries of the earth should for ever remain under poverty, degradation and despair, is at once an intolerable paradox and a slur on world civilization. The Industrial Revolution of the eighteenth and early nineteenth centuries not only made it possible for the luxuries of the king to reach the door of the poor, but it also discovered the gallant ways and means of exploiting the undeveloped countries of the East. But India's poverty cannot be a destiny, nor is it pre-destined. World prosperity depends upon world fraternity. Will not a sunnier and happier life for this one-fifth of the human race with its increased demand for consumers' goods add to the happiness and prosperity of this earth and solve the problem of world surfeit of commodities and over production? Surely it will, if only a saner outlook and broader vision overtake the present self-centred world. We therefore, welcome the Plan of Economic Development for India, as sponsored recently by eight hard-headed business magnates of our country, which comes as a sort of challenge to the orthodoxy and conservatism of our Government who are still tinkering with this vital and important problem. The plan is sketchy and has certain drawbacks, such as the emphasis on industrial development at the cost of agriculture, the exclusion of the ever important problem of distribution, etc. We, therefore, welcome it not so much as a panacea for all our miseries, but as a true spirit of the aspirations of our own people in terms of reality and clearly stated desire, different from the catch-phrases of the Government. Our purpose in this essay is to carefully analyse and study the capital and finance side of the Plan which require much scrutiny.

The total capital requirements of the 15-year Plan would amount to Rs. 10,000 crores and this will be raised through *external finance* and *internal finance*. We shall carefully analyse the different sources as given under each finance and see how far they are feasible when examined in the light of reality.

The authors of the Plan have divided the sources of finance under two main heads—External and Internal. Under *External Finance* again the following sources are available :—

- (a) The hoarded wealth of the country, mainly gold.
- (b) Our short term loans to the U. K.—sterling securities held, by the Reserve Bank of India.
- (c) Our favourable Balance of Trade.
- (d) Foreign borrowing.

Under Internal Finance, only two sources are available, namely, (a) savings of the people and (b) "Created Money". We shall take the External finance first.

(a) *The Hoarded Wealth—Gold*

India was notoriously regarded as a great boarder of the yellow metal but since 1931, the table has been turned and India from a not importing country has turned to be a great exporter of gold. The authors of the Economic Plan estimate the existing hoarded wealth of the country at about Rs. 1,000 crores, after allowing for the said exports of "distress" gold. Out of this, they say that Rs. 300 crores will be available, if only a *National Government comes into existence in whom people have full confidence*. Various estimates have been made of our total hoarded gold, but all seem to be mere conjectural work. Sir James Grigg, one of our past Finance Members, said that since 1893 to 1931, India imported Rs. 1,450 crores of gold, and it seems that the authors have relied upon some such figures. We shall, however, look to the Reserve Bank's Report on Currency and Finance for our purpose. From 1900-01 to 1930-31, the value of net imports of gold, as given in the Reports, was Rs. 547 crores. If we begin from, say 1890, this figure may come to Rs. 750 crores. Out of this, if we deduct Rs. 382 crores, which was the net export of gold from 1931-32 to 1939-40, the remaining volume of hoarded gold is worth Rs. 368 crores. In the above light the estimate of the authors as regards the availability of the hoarded wealth for capital investment seems to be an extravagant guess work.

Moreover, this love for gold is a deep seated tradition on the part of our people. The authors of the plan do not tell how to break up this long tradition within such a short period and also the "suitable means" to be adopted to achieve this end. India's fondness for gold since the historic period is not an economic or a political phenomenon. It is something more than this. It is imbedded in her religion, tradition, culture and custom. It is wrong to attribute the cause of our gold export since 1931 to the high price of the metal alone. It was mainly due to the influence of that historic depression which made our people bankrupt and forced them to part with their much respected deity. Hence this has been called a "distress" gold. Mere formation of a "National Government", as the authors think, will not be in a position to attract as much as Rs. 300 crores of this hoarded wealth of the country to finance the Plan. India's desire for gold was not less keen even before foreign rule was established. On the other hand, the future prosperity of the country, which the Plan is meant for, will increase the capacity and desire of the people to hoard more gold.

(b) *Our short term loans to the U.K.—Sterling securities*

The present value of our sterling balance is Rs. 800 crores and if the war continues for a year or two and *His Majesty's Government continue to make*

purchases from this country on the same scale as they have been making hitherto the amount is likely to increase to Rs. 1,000 crores". This Rs. 1,000 crores could then be made available for importing from England the capital goods required at the beginning of the Plan. It is surprising, how these very business men, some of whom once protested vehemently against the present system of our War-finance, are now eager for its continuation "on the same scale" *for a year or two*". Have they forgotten that this will mean more famines, more starvation and more miseries for our people who have already suffered most? The foundation of this sterling balance has been raised on the starvation of our people and its structures are being built up at the cost of our millions of lives. Not long ago, one of the present authors of the plan has himself acknowledged this fact. How incompatible it looks when we read at the beginning of the memorandum of their Plan that the authors are "anxious to avoid the heavy cost in terms of human suffering which the U.S.S.R. had to pay to achieve" such an economic development". Moreover, why should we bind ourselves to purchase our capital goods from England? The future depreciation of sterling may make the prices of those commodities higher in England, and as such, why should we not then buy at the cheapest market of the world?

There is another side to the problem. In a brochure, published recently, I have shown how the external value of rupee from I\$. 6d. has come down to 0d. during this war with all its future adverse effects on our sterling balance and post-war economic condition. Unless the rupee is devalued to the extent it has depreciated, our sterling asset, no matter how large it would be, may be frittered away to feed the present higher ratio of foreign exchange, as soon as the war with its so many restrictions and controls over foreign trade and exchange is over. The economic consequences of linking the rupee first at the higher ratio of 2\$. and then at 1\$. 6d. during the last twenties are well known. Unless India remains watchful against these vagaries of international finance, history may repeat itself. In that case, the authors' estimate of Rs. 1,000 crores for the Plan from outside will remain merely as an illusion.

(c) *Our favourable balance of trade*

From this source, they expect to receive Rs. 40 crores per annum, totalling Rs. 600 crores in the 15 years of the Plan. India meets her foreign obligations and imports by exporting mostly agricultural commodities and raw materials. The proposed Development Plan discourages exports of such things, because, to their mind, this dependence on foreign trade introduces a "serious element of uncertainty in our economic life".

They further emphatically state, "Our idea is that in respect of agricultural commodities India should as far as possible aim at feeding her own population adequately and should not aspire in the initial years of planning to export to foreign markets" (p. 30).

If our export trade is thus likely to diminish in future, it is not clear how they aspire to receive this Rs. 600 crores from the net balance of trade. They, of course, argue like this:—"Side by side the development of consumption goods industries and food crops within the country will bring about a reduction in the volume of imports", hence it will little disturb our net favourable balance of trade. But our question is that who will pay for Rs. 1,700 crores (*i.e.*, Rs. 1,000 crores for importing capital goods, as stated previously and Rs. 700 crores of foreign borrowing, as will be dealt next), which the authors estimate to receive from outside? Even assuming that the whole of this Rs. 1,000 crores will be met from our sterling balance, the remaining Rs. 700 crores of foreign borrowing are still to be met by exporting goods *which they least desire*. The result will be that instead of a favourable balance worth Rs. 600 crores, the end of these 15 years may find our balance turned against us.

Moreover, this favourable balance of Rs. 40 crores per annum seems to be an over-estimate. Neither the facts, nor the trend of the Indian foreign trade in the pre-war years support this high figure. The following table will show our net balances of trade during the pre-war ten years, from 1928-29 to 1937-38.*

IN CRORES OF RUPEES

Income Account					Capital Account			
	Merchandise	Interest, etc.	Other services	Gold	Total	Long-Term.	Short-Term.	Total
1928-29	+66.5	-32.5	-31.2	-21.2	-18.4	+0.5	+17.9	+18.4
1929-30	+53.8	-31.6	-18.0	-14.2	-10.0	+13.3	-3.3	+10.0
1930-31	+37.1	-33.6	-15.9	-12.8	-25.1	+43.2	-18.1	+25.1
1931-32	+22.2	-34.8	-17.9	+58.0	+27.5	+11.8	-39.3	-27.5
1932-33	-5.5	-34.4	-16.1	+65.5	+9.5	-6.5	-3.0	-9.5
1933-34	+27.1	-33.9	-12.2	+57.0	+38.0	-21.5	-16.5	-38.0
1934-35	+11.3	-32.5	-13.9	+52.5	+17.4	-8.7	-8.7	-17.4
1935-36	+13.4	-32.0	-16.0	+37.4	+8.7	...	...	-8.7
1936-37	+56.7	-32.4	-18.3	+27.8	+33.9	...	...	+33.9
1937-38	+43.0†	-32.4**	-18.3**	+16.3	+8.9	..	...	-8.9
Average ten years	+33.1	-33.0	-17.7	+26.6	+9.0	...	...	...

* The figures are based upon the *Balances of Payments* (League of Nations), as the figures supplied by the Controller of Currency and the Reserve Bank of India in their Reports are not comprehensive.

† Estimated.

** Assumed that previous year's figures continued.

The average of the net balance of payments on all transactions under Income Account for the ten years was Rs. 9.0 crores only. From 1931-32 we began to export gold heavily and the average of gold exports from 1931-32 to 1937-38 was Rs. 44.9 crores. Our merchandise balance began to be insufficient to pay for the "interest" charges and "Other services." Therefore, it makes it clear that we could achieve even that small surplus of Rs. 9 crores on our trade balance owing to the heavy export of gold which financed those charges; otherwise, we would have been faced with unfavourable trade balances throughout the period.

It is true that due to the repatriation of our sterling debts during this war, we shall not have to pay the interest charges which form an important item of our total transaction. The average of this charge was Rs. 33.0 crores. But even then, our favourable balance in no way comes nearer to the estimated figure of Rs. 40 crores annually. The average of merchandise balance in favour of us was to the tune of Rs. 33.1 crores. Though we may be relieved of the interest charges in future, we shall have to pay for the "services," the average of which was Rs. 17.7 crores. We may leave the factor of our gold export out of our future economy, because, firstly it has occurred as an abnormal phenomenon and secondly, the proposed Economic Plan will itself require this wealth, as has already been discussed. Hence, after paying for the "services" and assuming the continuation of the present scale of exports of raw materials (which the authors do not desire), our net favourable balance of trade comes to Rs. (33.1-17.7) crores, or 15.4 crores which is far below the estimated level of Rs. 40 crores.

Even this favourable balance of Rs. 15.4 crores will turn to be a myth, when we shall be confronted with the burden of fresh interest charges for our foreign borrowing of Rs. 700 crores which the Plan enunciates. This will be dealt with next. Thus, though we are relieved at present of the interest payments on our past debt owing to the repatriation of most of our past debt, we shall again be indebted to a greater extent and shall be liable to bear heavier interest charges in future. We have paid our past debt in "sweat, toil and tears." The burden of the great economic injustice, which we were bearing for the last 150 years, is now a thing of the past. In the midst of hunger and starvation to-day, this is our only consolation. But the Plan proposes to snatch away even that. From a debtor nation with the long history of poverty and suffering, India has become a creditor country at the cost of immense wealth and millions of human lives. But the financing of the Economic Plan will bring a reversal of the movement once more and we shall again be a debtor country in no time. Our sterling debt stood at Rs. 469 crores in 1938-39. Our fresh foreign borrowing (from America) will be to the extent of Rs. 700 crores according to the Plan. We have seen, after paying for the "services" our favourable balance stands at Rs. 15.4 crores. Even if we assume that our total interest payments for this new loan of Rs. 700 crores will be the same (though actually it will be far more) as it was in the pre-war years, our balance of trade turns

to be Rs. (15·4-33·0) crores, or Rs. 17·6 crores. Thus we shall be faced with unfavourable balances of trade if we are to follow the scheme of the Plan. In the light of the above analysis we fail to understand the author's remark that "Our favourable balance on normal trade account is not, therefore, likely to shrink below Rs. 40 crores per annum which, because of repatriation of most of our sterling debt, will be available as external finance."

It seems that the authors have totally ignored the fact of these new interest charges.

(d) *Foreign Borrowing*

India from a debtor nation has turned to be a creditor country and she is now in possession of a huge sterling balance. Therefore, as the credit of India in foreign capital markets is now very high, she will be after the war in a position to borrow Rs. 700 crores, say from America.* This is the idea of the planners. As we have already mentioned that the present high ratio of exchange and also other causes may turn our balance of trade against us as soon as the war with its so many restrictions on the foreign trade is over, India's credit in outside markets will at once fall very low. The Indian currency has already depreciated to a very great extent, but due to the peculiar and a novel method of war finance and various controls, this is not at present visible to outside markets. But as soon as the war with all its control over exchange and restrictions on foreign trade is over, the extent of depreciation of the rupee will then become visible with all its evil consequences on our balance of trade. During the war, the depreciation of rupee has brought all the *internal* evils. After the war these will be followed by external ones. Moreover, the Plan aims at an expansionist economy for which we shall have to take resort to "created money" for the most part of our finance. This simply means a further depreciation of our currency and a low credit of India outside. Of this more anon. It should further be remembered that this foreign loan to the extent of Rs. 700 crores will require us to pay heavy interest charges annually, as has already been discussed. This will be impossible, if we do not acquire favourable balance in merchandise by exporting more agricultural commodities and raw materials. This means that more attention has to be paid to and more expenditure to be incurred on agriculture than have been laid down in the memorandum.

We have thus so far analysed all the given sources under external finance. We shall now turn to the internal finance.

INTERNAL FINANCE.

(a) *Savings of the people.*

The percentage of savings to national income for India has been taken as 6 which when invested for the Economic Development Plan will supply Rs. 4,000

* For our post-war American problem, see my article, "Problem of India's Dollar Balance," *Amrita Bazar Patrika* (Northern India Edition), March 3, 1944.

crores. When we notice that in such a rich country like U. S. A. that percentage was only 5 in 1934-37, the success of drawing 6 per cent. of our national income through the channel of savings seems to be very doubtful. Moreover, the present inflation and high prices have made the poor poorer, and the rich richer, so that the saving power of the middle and poor classes who form the bulk of our population has been considerably reduced. Hence even if the idea of this 6 per cent. savings is realised, almost all those 4,000 crores of rupees will be supplied by a few big industrialists and business men who have become fattened by the war and inflation. The result will be a vigorous capitalists' control and ownership over industries and other spheres of economic life, leading to a more maldistribution of the national income. Thus all the ideals for which an economic plan stands will be frustrated and the present vicious circle in our economic organisation will set in again.

(b) *Created Money.*

We have now reached the last and most important source of finance. The previous five sources are expected to raise the sum of Rs. 6,600 crores and the remaining Rs. 3,400 crores will be "Created" by borrowing against *ad hoc* securities from the Reserve Bank, which in other words simply means, by printing currency notes without any backing. This is no doubt, unlike the earlier ones, the easiest and surest way to raise unlimited funds. The result will be not only an inflation but a hyper inflation of the worst type and all the objectives of the Plan will be smashed into pieces. The authors should clearly distinguish between the conception of a *quasi-boom* leading to a perpetual economic prosperity, as laid down by Lord Keynes, and the present scheme of pouring down a huge amount of the proper notes without correspondingly increasing the consumer goods, which will simply throw away every economic activity out of gear.* The propounders of the Plan have of course, advanced two arguments in their support. Firstly, they say that if people have full confidence in the sources and *bonafides* of the Government that creates such money, then there is no danger in it. But the question is how the people will have that confidence when the inevitable monetary laws are operating against it. Mere national Government will not tighten up the people's confidence over a depreciating currency. Had it so been the case, classical hyper inflation in Germany and other European countries after the last war would have been unknown to us. Secondly, the authors believe that *in the long run* these paper notes will be of a self liquidating character as the production will by these means fill up this gap between the volume of purchasing power at the hands of the people and the volume of goods available. But what about it in the short run? Will not inflation in the earlier period leading to a flight from the currency, upset the whole planning structure and make that

* For a detailed study of this problem of currency inflation and price inflation a reference may be made to my article, "A Study in Inflation and its Remedy," *Calcutta Review*, July, 1943.

blessed "long run" simply an *el Dorado*? In the earlier stages, extreme shortage of consumer goods are inevitable and they themselves make it clear towards the end of their memorandum where they say "To this period of dependence (*on foreign countries—Italics ours*), it is necessary to give priority to basic industries and to speed up development."

This will lead to a severe inflation. The authors are conscious of their drawbacks and hence they remark:—

"How to bridge this gap and to keep prices within limits will be a constant problem which the planning authority will have to tackle."

We have thus seen how all the sources of finance except the last one are fallacious. It is therefore, not surprising if we have to depend for the major portion of our finance on this "Created money," i.e., on pure and simple inflation. There is nothing wonderful about it, because India has already tasted the *forbidden fruit* and God only knows where it will end. If Rs. 500 crores additional currency could bring such unprecedented famine, such untold suffering and such extreme privations to our people, we shudder to think about the consequences of the further addition of *rupees three thousand and four hundred crores* into our currency circulation.

Our analysis remains incomplete if we do not say a word on this capital estimate of Rs. 10,000 crores. The whole estimate of the Plan is based on the pre-war price level, the return of which is neither possible nor desirable in the interests of the industrialists in the near future. Even if we assume that the present price level will be halved as soon as the war is over, the prices would still remain twice as much as those of the pre-war period. This means a doubling of all the sources of finance which we have discussed so far. Therefore, this is not a Plan of Rs. 10,000 crores, but a scheme requiring at least 20,000 crores of rupees.*

* The above article was written in June, 1944. Ed. Cal. Rev.

AN ACCOUNT OF THEFT, ROBBERY AND HIGHWAY ROBBERY DURING THE REIGNS OF SHAHJAHAN AND AURANGZEB

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MUSLIM jurists make a distinction between theft and highway robbery. As we shall see, different punishments were provided for the two crimes. It seems, however, that in actual practice theft by single individuals was rather rare in Mughal India. We hear about a good deal of theft by groups of individuals operating on a large scale. They, sometimes, infested the roads. Occasionally they would ride into about a town and plunder it. Rebels as well would make themselves felt by committing robberies in the countryside. Thus, the Mughal Emperors had to take notice of organised robbery. This they did by providing severe punishments, sometimes going beyond those sanctioned by Muslim law. Further, they made the executive officers responsible for tracing the thieves and punishing them, or compensating the owners.

According to Muslim law, *sariqah* signified the clandestine removal of property in the safe custody of another.¹ Custody implied guarding an article in a house or a shop, or keeping a personal watch over it.²

Highway robbers, in the eyes of the law, were persons who were too powerful for travellers and fell upon them with some weapon and robbed them when distant from a city.³ They could only be punished for their offence if they were arrested before they had repented and returned the property.⁴

Tavernier tells us that theft was very rare during Shahjahan's reign. Though he ruled over his subjects as a father of family over his house and children, he was very strict in the maintenance of order. The police performed duties with a remarkable diligence. Roads were safe and thieves could not be successful in their sinister designs.⁵

Manrique was surprised to see the great justice and rectitude which the Indians observed in the market places. Property was quite safe, and there was no fear from cunning and active thieves. Against these watch on duty day and night was sufficient.⁶

The great solicitude evinced by Shahjahan, writes Rai Bhara Mal, towards the promotion of the national weal and the general tranquillity was instrumental in restraining the people from committing offences against one another and breaking the public peace.⁷

¹ Fatawa-i-Alamgiri, ii, 703.

⁴ *Ibid.*, 728.

⁶ Manrique, ii, 188.

² *Ibid.*, 716.

⁵ Tavernier, i, 325.

⁷ Elliot, vii, 172-73.

³ *Ibid.*, 727.

The evidence of Peter Mundy, Mandelslo and the English Factory records is, however, to the contrary. Mandelslo gives an account of his fight with the highwaymen; and the factory records complain about the looting of their caravans. As regards Peter Mundy, our main authority on the subject, we are to remember one important thing. Most of the evidence, the traveller records regarding our present theme, revolves round the years 1630-33. The western part of the country, at that time, was in the throes of a terrible famine. Human beings died in thousands for want of food. Tormented by pangs of hunger the people grew oblivious of frail human relations. Father distrusted son, child feared mother, brother hated brother, friends became hostile to one another. Mutual confidence had receded into a remote corner. Struggle for existence was at its worst. Unable to find anything for the maintenance of their lives the inhabitants began to prey upon their fellow-beings. No repugnance was shown even against the taking of human flesh; every opportunity to get it by any means was looked forward to with all eagerness.¹ Now, under such circumstances, it is not surprising to find theft or highway robbery as rampant as Mundy declares it to be. Bernier fails to cite particular instances of the crime. He records that as robberies were often committed, it was prudent to be always on the alert.² Robbers often waylaid and murdered travellers.³

Mundy wrote that from Agra to the gates of Ahmadabad was a desert full of thieves.⁴ On the way from Surat to Agra in November, 1630, Peter Mundy along with the caravan, reached 'Beara' or Viara. This place was notorious for its thieves.⁵ After a few days they saw the Rajput highwaymen. They were about eleven, all on horse back, well-armed and provided with guns, swords, lances, and arrows. They were robbers and were in search of a caravan which had gone further into the valley. Hard by lay the bones and skulls of some men, said to be killed by the persons.⁶ Some days later they arrived at 'Boadoore.' Here they learnt that about 200 horsemen, who, only a short while before, had robbed a whole town awaited them nearby.⁷ On their forward march, the caravan was attacked by a number of 'thieves.' They were successful in carrying away three carts after doing injuries to some of the party.⁸

On their journey from Agra to Cole (Aligarh) they came in December, 1631, to a place called 'Jellesere' (Jelesar). Here they learnt that in the early hours of the morning certain 'thieves' had carried away two women, four oxen and six asses that were going towards Agra. This place seemed to them very dangerous due to robbers.⁹

¹ *Ibid.*, vii, 24; *English Factories, 1630-34*, 122; Peter Mundy, ii, 42, 49, 275-76. 339-49; Van Twist (*Journal of Indian History*), 1937, 67-68.

² Bernier, ii, 106.

³ Peter Mundy, i, 267-68.

⁴ Peter Mundy, ii, 264.

⁵ *Ibid.*, ii, 49.

⁶ *Ibid.*, 41.

⁷ *Ibid.*, 42-43.

⁸ *Ibid.*, 45-46.

⁹ *Ibid.*, 71-72

In August, 1632, they reached a place, 'Barramal ca Sarae,' situated between Agra and Patna. One month before a robbery had been committed in the vicinity of 'Ahumolo Sarae.' On investigations being made, the goods were found in this town.¹ They passed through a little town 'Roherbuns ca Sarae.' There they came across a party of men armed with long bows and swords. They were all naked except for a loin-cloth round their waist. These men were called 'Guares' or 'Rebbells' (rather rustics) and were in the habit of forcing customs from the travellers.² They demanded custom from Mundy's party as well. Arguments were of no avail and the latter had to part with some money in order to placate these men.³ Further on they marched and came across to other parties of such armed men who demanded customs in an insolent manner and refused to listen to any argument.⁴

On his return from Patna to Agra in 1632 Mundy stayed in a *serai* at Benares. Taking advantage of the small number and weakness of the inmates a certain number of robbers succeeded in carrying away five horses with other goods.⁵

After sometime Mundy again had to leave Surat for Agra. In the way some of his company fell by some mountain thieves in the dark. These aimed shots at them and hit one of them through the neck to death, and followed others who had taken to their heels. The next day it was found out that the killed man had been stripped off everything he had.⁶ On they marched and reached a plain where a part of a Dutch caravan was assaulted by some sixty men. These had carried away some camels laden with goods and some indigo doing damage to one human life.⁷ They (the caravan) marched onward and halted at some place. Close by lay a traveller to whom came a 'coollee'. This man snatched at what he (traveller) had and made away with it. At his attempt to follow the culprit, the other 'coollee' shot him so hard in the shoulder as to make him fall on the ground.⁸

At 'Badoo,' a town of 'Rebbells,' some inhabitants were standing by the way to count the number of their camels for purpose of taking custom. Then, came a certain number of horsemen wearing arms, accompanied by a number of foot. These demanded and got custom. Further on a greater number of horse and foot forced money from the caravan.⁹ Next they reached a place which seemed to be notorious for its thieves. Under a tree they found some tombs, all of the same size. They learnt that these belonged to ten Saiyads who had been slain by the Kolis.¹⁰

¹ Peter Mundy, *ii*, 109-10.

² Peter Mundy, *ii*, 110.

³ *Ibid.*, 110.

⁴ *Ibid.*, 119-20.

⁵ *Ibid.*, 174.

⁶ *Ibid.*, 253-54.

⁷ Peter Mundy, *ii*, 256-67.

⁸ *Ibid.*, 263.

⁹ *Ibid.*, 263-64.

¹⁰ *Ibid.*, 264-65.

Now, they halted at another place. Their camels, which they left feeding nearby, were set upon by about 15 thieves. These thieves, when attacked, fled, leaving one behind them. This man, after showing a stubborn resistance, surrendered himself. He was brought before the 'Deputie of Sheriare (Shahriyar), the Governor', who plainly took his side.¹

On their forward march, they came across a number of Kolis (a band of robbers) who disallowed them to move further unless Mundy had seen their leader and paid his custom. Carts, belonging to a former Hindu officer at Baroda, were pillaged, and he himself was carried away by them. The Kolis had a grudge against Murari, who, while in authority, had vexed them and caused them much trouble.²

We read much about Rajput highwaymen who frequented the country and committed robberies.³ These men had their haunts in the mountains and often dared to insult the might of the Great Mughal from their fortified retreats in the hills⁴; most often they lived as outlaws.⁵

In March, 1638, the East India Company complained that a caravan of theirs was looted by the Rajput highwaymen.⁶

On the return journey to Surat the caravan, with which Mandelslo was travelling, was attacked by a band of these highway robbers. A sharp conflict took place and the robbers were ultimately forced to withdraw. The armed soldiers in the caravan took part in the struggle, as also did Mandelslo and the English merchants with him.⁷

The way from Agra to Thatta in 1639, for a distance of 40 kos, was very dangerous due to a tribe at variance with the governor.⁸

The English Factor at Broach was expecting a caravan from Ahmadabad in May, 1647. He was anxious to make provisions against the highwaymen, who, only a few days before, had looted a caravan nearby.⁹

Things were not happy in Aurangzeb's reign, though Ovington assures us that the Indians in the city of Surat always refrained from heinous crimes such as murder and robbery.¹⁰ The situation grew worse towards the closing years of the reign. Aurangzeb's continuous warfare in the Deccan gave the malefactors a free hand. Disturbances began in the interior of the country. The city of Agra and all the roads became infested by bands of robbers. These blended into one community, and became, in number and military power, superior to the established forces of the province.¹¹

¹ *Ibid.*, 264.

² Peter Mundy, *ii*, 269-70.

³ *Ibid.*, *ii*, 41; Mandelslo, 13; English factories, 1637-1641, 61.

⁴ Mandelslo, 13; English factories, 1637-41, 97-98.

⁵ English Factories, 1637-41, 98.

⁶ *Ibid.*, 61.

⁷ Mandelslo, 50-51.

⁸ English Factories, 1639-41, 137.

⁹ English Factories, 1646-50, 129.

¹⁰ Ovington, 137-38.

¹¹ Orme, 142.

Manucci warned his readers never to stray from their companions as the woods round about Burhanpur were full of robbers. These persons when they found any man separated from his company, would at once plunder him.¹

Manucci informs us that thieves infested the whole kingdom. In the army they found stealing easy, carrying horses and camels. To guard against them the soldiers placed iron chains on the animals' feet.²

During the wars of succession, when Dara, after his defeat at Samugarh, fled to the Panjab, Manucci also decided to follow him thither along with a party. In the way the travellers lagged behind his companions due to the delay which his driver made in a village. They restarted and entered into a wood. Here something terrible met their eyes. The greater number of the party were heaped together, either wounded or decapitated, and all robbed and ruined; the few who survived were stripped naked.³

Two Frenchmen who came to visit the court of the Mughal Emperor, failed to gain any access thereto. On their way back they were robbed, and one of these received some wounds.

According to the Thevenot, one of the envoys to the Great Mughal for the concerns of the French East India Company was robbed and wounded near Agra. Aurangzeb gave particular orders for the cure of the wounded Frenchman.⁴

Thevenot would have us believe that crafty thieves would harass travellers on the road linking Agra with Delhi. They would strangle a man through the agency of a beautiful woman. She would so cast a spell on some innocent traveller and make advances to him that he was lured to get her on the horse-back behind him. Her task was rendered easy now. She would throw the snare round his neck and strangle him, till the robbers came to complete the process. Some wily highwaymen would cast a snare round the neck of a traveller from a distance.⁵

During his journey northwards the same traveller reached a place seven leagues from Broach. The behaviour and the dress of the inhabitants assured him that the place must be a nest of thieves.⁶ The highway robbers lost no opportunity in looting a caravan, no matter to whom it belonged. A large number of such men, making a force of about 900, plundered in 1675 a consignment of cloth belonging to the East India Company.⁷

A Mughal caravan under Aghar Khan, on its way from Kabul in 1691, was attacked near Agra by a party of Jats. They were successful in seizing the cattle and plundering the carts which were in the rear. They also carried off some women as prisoners.⁸

¹ Manucci, i, 67.

² *Ibid.*, ii, 459.

³ Manucci, i, 308.

⁴ English Factories, 1665-67, 158; 267-68; Thevenot, Part III, 35.

⁵ Thevenot, Part III, 41.

⁶ *Ibid.*, Part III, 41.

⁷ English Factories, 1670-77, 255.

⁸ Elliot (Khafi Khan), vii, 343.

Kokla Jat was the leader of the rebels of Patna. He was a merciless and ruthless robber who brought ruin to the pargana of Saidabad.¹

A great disorder spread in the camp when Aurangzeb fell ill in 1694. There began a revolt, and murder and robbery became rife.²

Mohammad Amin, the Governor of Gujrat, was not able to keep order in his province. The result was that the Kolis, Marathas, and Rajputs, indulged in plunder and brought ruin to the inhabitants.³

Aurangzeb in his letters complained of the bad condition of the roads and the nefarious activities of the highwaymen. He complained to Mohammad Azam that the road from Bahadurpur (near Burhanpur) to Aurangabad was full of danger. Highway robbers fell upon the merchants and travellers and robbed them of their goods. Wayfarers could not travel with security. When such conditions, lamented the Emperor, existed near his own and Azam's headquarters, the condition on the far-off roads must have been appalling.⁴

The Emperor failed to understand the cause of the disorder prevailing in the districts of Hajipur and Miyanpur. The Kolis plundered the town of Mairganj, situated close to the quarters of the royal army. They bound the inhabitants of the town and carried them away.⁵

The roads between Chamar Gunde and Kadirabad (in the Deccan) were in a bad condition. Highwaymen perpetrated tyrannies freely, and travellers found it extremely difficult to traverse the road in safety.⁶

In a letter to Asad Khan the Emperor recorded that Mutamad Khan's jagir had been ruined by robbers. The Khan had requested Aurangzeb to get his buildings repaired and the wicked robbers punished.⁷

PUNISHMENT:

According to Muslim theoretical law, if a man stole out of undoubted custody property worth ten dirhams, he incurred the penalty of amputation of hand.⁸ No distinction was made between slave and freeman with respect to the punishment of theft.⁹ If a group of men committed theft, and every one of them got as his share property worth ten dirhams or more, the hands of all were to be cut off; but not if the share was less than ten dirhams.¹⁰

The theft was established upon the testimony of two witnesses or the confession by the culprit.¹¹ The qazi was to examine the witnesses as to the manner, time and place of the theft; and when he was satisfied with the answer and the reliability of the witnesses, he was to award the punishment.¹²

¹ Masir-i-Alamgiri, 62.

² Manucci, ii, 467.

³ Fryer, i, 301.

⁴ Letters, No. xx, 26-27.

⁵ *Ibid.*, No. xxxvii, 40-41.

⁶ *Ibid.*, No. xl, 43.

⁷ *Ibid.*, No. cxxiv, 123.

⁸ Fatawa-i-Alamgiri, ii, 708.

⁹ *Ibid.*, 705.

¹⁰ *Ibid.*, 704.

¹¹ *Ibid.*, 705.

¹² *Ibid.*, 708.

The thief was to be held in confinement until the witnesses were fully examined.¹ A person who had been robbed could not pardon the thief, when sentence had been pronounced against the latter.² In the case the witnesses differed, their evidence was not to be accepted.³

The owner had the right to slay a thief in self defence or in an effort to retain his property when the latter took it out of his safe custody.⁴

If two witnesses withdrew their evidence against a person whose hand had been cut off, and named another as the culprit, their new evidence was not to be accepted and they would be required to pay blood-money for having caused an innocent person to loose his hand.⁵

The Mughals observed the law of evidence. No man could suffer punishment if a certain number of witnesses did not give evidence against him, or if he himself did not plead guilty.⁶

It was unlawful to slay a notorious thief when he was not busy in stealing.⁷ He was to be arrested and brought before the Magistrate who was to imprison him until he repented.⁸

There was no amputation for articles, such as wood, grass, fish, fowls, garden-stuff, milk and meat, fruit upon the tree, unreaped grain, guitar or tabor, or a crucifix.⁹

The thief's right hand was to be cut off at the joint of the wrist; the stump was held in hot oil or fire to stop the bleeding. For the second theft the left foot was to be struck off and for any theft beyond that he was to suffer imprisonment. A magistrate could award death punishment on him if he so liked.¹⁰ Punishment could not be inflicted when the weather was too hot or too cold.¹¹

Aurangzeb's farman of 1672 throws a flood of light on the working of the criminal law in India. The law, which held good for the reign of Aurangzeb, held equally good, we can safely infer, in the time of Shahjahan. Aurangzeb laid down that if a person stole an article, not worth ten dirhams and for which he incurred no *hadd* (legal) punishment, for the first time, he was to be chastised. In case he repeated the offence, he was, after *tazir*, to be kept in prison till he repented. If he committed theft again, he was to be sentenced to life-imprisonment or was to be executed. The stolen property was to be restored to the owner, or deposited in the *Bait-ul-mal*.¹² An accomplice of a thief deserved the same punishment.¹³

¹ Fatawa-i-Alamgir, ii, 708.

² Ibid., 709.

³ Ibid.

⁴ Ibid., 710.

⁵ Fatawa-i-Alamgiri, ii, 711.

⁶ Marshall, 391; Aina-i-Gujrat, i, 167.

⁷ Fatawa-i-Alamgiri, ii, 710.

⁸ Ibid.

⁹ Ibid., 711-13.

¹⁰ Ibid., 721.

¹¹ Ibid., 723.

¹² Aina-i-Gujrat, i, 167. Cf. Sarkar's Mughal Administration, 123.

Sir J. N. Sarkar's translation is slightly different from the text. The latter reads *جس مرید*. This means imprisonment during life and not prolonged imprisonment as Sir J. N. Sarkar seems to have implied. Throughout the text the same word occurs. I have translated it in the same spirit. Again, the text reads *سیاست بقتل رسانند*. It does not mean *siasat* and execution but execution by way of *siasat*, i.e., punishment.

¹³ Aina-i-Gujrat, i, 167-68. Cf. Sarkar's Mughal Administration, 124.

In the Muslim theoretical law we come across no provision for the theft of articles, the value of which did not reach the *nisab* (ten dirhams). So the Mughal law supplemented it. And for cases incurring legal punishment there was no deviation from the theoretical law. *Hadd* punishment was to be inflicted on a man for committing theft twice. For a third offence, after *tazir*, the thief was to be kept in prison till he repented. The commission of any further crime would cause the offender to suffer life imprisonment or execution.¹

If a shroud-stealer was arrested, he was, after chastisement, to be released. But if he took to it as a profession, the *qāzi* and the court officials could, if they so decided, banish him or cut off his hand (يد). The repetition of the crime condemned him to severe chastisement. In case all this proved insufficient and he was again charged with the crime, he was to remain in prison throughout his life.² The *Fatawa-i-Alamgiri*, on the other hand, is not in favour of the amputation of hand so far as this crime is concerned.³

The punishment for robbing the property, for the first time, by setting fire to the houses or others or by rendering the people insensible through the administration of some intoxicants, was, after severe chastisement, confinement till repentance. The culprits were for the repetition of the crime, to be released in case they showed penitence. But if they still persisted in their crime *siasat* (execution) was the only punishment for them.⁴

The habitual malefactors (مفسدان مقرري) who committed dacoity and did injury to life and property were to be punished with death. (Here *siasat* seems to stand for execution).⁵

The culprit, in all these cases, merited punishment only if the crime had been legally proved against him.

According to Muslim law, highwaymen, who intended to commit highway robbery, but were arrested before they seized any property or caused damage to life, were liable to *tazir* and imprisonment, till they repented.⁶ If they robbed and each got property equal to the value of *nisab* (i.e. ten dirhams), their right hands and left feet were to be cut off.⁷ If they committed both robbery and murder, the magistrate could punish them in two ways. He could, if he pleased, cut off their right hands and left feet, and then put them to death by the sword, or by crucifixion, or could kill them at once without inflicting amputation; their bodies were to be publicly exposed for three days on a cross.⁸ If they committed murder but not robbery, the punishment was

¹ Aina-i-Gujrat, i, 167. Cf. Sarkar's Mughal Administration, 123.

² Aina-i-Gujrat, i, 167. Cf. Sarkar's Mughal Administration, 124.

The latter is incomplete. In the Persian text the word is (يد) meaning one hand and not يدين, meaning both the hands. It may be that Prof. Sarkar has consulted a different Persian manuscript. The Urdu translation tallies with that of Prof. Sarkar.

³ Fatawa-i-Alamgiri, ii, 714.

⁴ Aina-i-Gujrat, i, 168. Cf. Sarkar's Mughal Administration, 125-26.

⁵ Aina-i-Gujrat, i, 168. Cf. Mughal Administration, 125.

⁶ Fatawa-i-Alamgiri, ii, 728.

⁷ Ibid.

⁸ Ibid.

death. This was legal (*hadd*) punishment and the pardoning of the culprits by the heirs of the murdered carried no weight.¹ In case they robbed and wounded, their alternate hands and feet were to be cut off.² If ten highway-women committed both robbery and murder they were all to be put to death and they incurred the responsibility of the property robbed.³ Highway robbery was established by confession or if two witnesses bore evidence.⁴

Aurangzeb supplemented the Muslim law by investing his officers with discretionary powers in cases uncovered by the law. He gave the governors and officers the right of keeping in prison notorious offenders even when there were no specific cases against them at the moment. If a specific complaint was made against them the case was transferred to the court of the qazi for proper decision.⁵ Sometimes, the demands of the Muslim law would make it possible for a malefactor to escape lawful conviction. Here, Aurangzeb authorised his governors and the officers of the *adalat* to step into the breach and avoid "miscarriage" of justice.

They could demand his execution probably when they were convinced of his notoriously evil activities.⁶ This exercise of discretionary power might, sometimes, bring an officer into disrepute with the emperor. Aurangzeb was pained to learn that Feroz Jang, a military commander, had executed a man on the charge of highway robbery without adequate proof. The emperor feared that he would not be able to support the Khan if the heirs of the slain person refused to accept the price of his blood and demanded retaliation. It was impossible to show mercy in the exercise of penal laws.⁷

Provision for the punishment of a man who robbed others by strangling them was also made by Aurangzeb. His first offence made him liable to chastisement and confinement till penitence. But if he was habituated to the work he was to be executed.⁸

The Grásias and Zamindars of Gujrat were often guilty of robbing the people. It was laid down that if the death of such habitual robbers was required in the public interest, they were, after proof, to be executed.⁹

Manrique informs us that if any thief was caught, presumably in the very act, he was punished on the spot in accordance with the gravity of his offence; no secret inquiry was held.¹⁰

Shahjahan was very strict in punishing thieves. If their offence was not so serious as to deserve death punishment, he sentenced them to transportation beyond the Indus, where they were sold as slaves.¹¹

¹ Fatawa-i-Alamgiri, ii, 728.

² *Ibid.*

³ *Ibid.*, ii, 729.

⁴ Fatawa-i-Alamgiri, ii, 729.

⁵ Aina-i-Gujrat, i, 168. Cf. Sarkar's Mughal Administration, 125.

⁶ Aina-i-Gujrat, i, 167. Cf. Sarkar's Mughal Administration, 124.

⁷ Anecdotes, 84.

⁸ Aina-i-Gujrat, i, 168. Cf. Sarkar's Mughal Administration, 125.

⁹ *Ibid.*

¹⁰ Manrique, ii, 189.

¹¹ Manucci, i, 204.

Aurangzeb, after his coronation, ordered the heads of 500 thieves, probably lawfully convicted already, to be cut off. This was meant to terrorise the perverse. These executions took place in front of the mosque, called Kadmi-Rasul.¹ While during the governorship of Fidai Khan Manucci was at Lahore, 15 men of a Hindu tribe were caught. These men were very notorious as great and adventurous thieves. They had robbed a house at midnight. They were seized and were to be executed in front of that very house.²

Manucci informs us that a thief, accused of committing theft in a serai, received capital punishment.³

Whenever the Mughal Government learnt that a certain part of the country was being ravaged by highwaymen, they sent armies to subdue them. The governors, in such cases, either commanded the armies themselves, or sent military captains. Most often this duty devolved upon the shoulders of the faujdar. When he learnt of a band of robbers living in some strong place, he readily marched thither. When the robbers seemed to be very powerful he led huge armies against them. The military forces destroyed all their towns, took all their goods; their wives and children were made into slaves.⁴ The heads of the thieves were cut off and made, sometimes, into minars. Peter Mundy, during his journeys, came across a number of such minars.⁵ While returning from Agra to Surat, he found, in the way, the heads of about 300 highwaymen set on stakes.⁶ On one occasion he found the bodies of certain robbers hanging by the heels in a grove of mango-trees. Some of these men had been roasted alive, others were hanged, and the heads of the rest cut off.⁷ The men who forced custom from the travellers did not turn their heads from the foul business till they were compelled to do so. A commander would be sent against them; he would burn their towns, surprise them all, put some of them to death, and make others into slaves.⁸

For a small gang of highway robbers a big army was not needed. Attempts were made to arrest them otherwise.

A gang of robbers waylaid a number of coolies who were carrying the silver cot of Bakar Khan, a Mughal officer. One of these was arrested and produced before the Khan. An order was given for the culprit to be trampled under the feet of a furious elephant.⁹

Fidai Khan, the governor of Lahore, once issued orders for the execution of a powerful rebel, Thika Arain, who plundered in all directions in the King's territories.¹⁰

¹ Manucci, ii, 4.

² *Ibid.*, ii, 458-59.

³ *Ibid.*, i, 68.

⁴ Mundy, ii, 110, 234; English Factories, 1646-50, 129; Letters, No. xx, 26-27; English Factories, 1670-77, 255; Elliot, vii, 343; Manucci, ii, 451; Thévenot, Part iii, 20

⁵ Mundy, ii, 90, 185.

⁶ *Ibid.*, ii, 234.

⁷ *Ibid.*, ii, 73.

⁸ Mundy, ii, 110.

⁹ Mundy, 232-33.

¹⁰ Manucci, ii, 209.

Fryer tells us that a gang of some fifteen highwaymen was arrested. These men were accused of cunningly making riders dismount from their horses, strangle them and possess themselves of what they had. They lurked in narrow lanes as well. These rogues were imprisoned for sometime. The emperor, then, sent an express order for their execution. They were condemned to be hanged and delivered to the kotwal, who led them to the execution ground. No sign of sorrow was manifest on the face of any one of them. Instead, they went singing. They 'were advanced.....half a foot from the ground; and then cutting their legs off that the blood might flow from them, they left them miserable spectacles, hanging till they dropped of their own accord.'¹

The kotwal was an officer in the city and it was his duty to go about in the streets at night, accompanied by a guard of soldiers. He set guards in several places. If he discovered any man in the street or found a house-breaker, he would commit him to prison for some time; but if the culprit repeated the offence he was to be whipped. The round was performed thrice a night. He was to answer for thefts in his jurisdiction and was forced to make good the loss.²

The faujdar was responsible for all thefts and robberies that occurred in his jurisdiction. He was to supervise the roads and compensate the plundered travellers. He was to traverse the country, along with his soldiers, and hunt out the robbers so as to keep the suspected places quiet and safe.³

Aurangzeb compelled the faujdar of Agra, in whose jurisdiction a French envoy had been plundered and wounded, to pay the Frenchman more than Rs. 15,000 as compensation. Besides, he was granted from the royal exchequer a similar amount for his injuries.⁴

The governor was responsible for the robberies committed in his province. In case the offenders were not found, he was to make up the losses of the plundered caravans.⁵

The English, whenever any caravan of theirs was looted by highwaymen, petitioned the King. He (King) would send a farman to the governor of the locality asking him to make up the losses. They, sometimes, complained, that their demands were not met with fully. The governor would dismiss the case with the remarks that the robbers were rebels. Though the farmans, at times, were delayed, the English would persevere in their efforts in compelling the governors to compensate the losses.⁶ They would even threaten a governor to make compensations as, in case of his failure to do so, they would lodge a petition with the Emperor.⁷

¹ Fryer, i, 244.

² Fryer, i, 246; Thevenot, Part iii, 19-20; Ovington, 137-38; Manucci, ii, 420-21; Tavernier, i, 447.

³ Thevenot, Part iii, 20. Manucci, ii, 451; Peter Mundy, ii, 73.

⁴ Thevenot, Part iii, 35; English Factories, 1665-67, 267-68.

⁵ Manucci, ii, 461-62; Marshall, 39; English Factories, 1637-41, 61; *Ibid.*, 1656-60, 313; *Ibid.*, 1670-77, 255.

⁶ English Factories, 1637-61, 97-98; *Ibid.*, 1647-50, 302; *Ibid.*, 1651-54, 38, 109.

⁷ *Ibid.*, 1656-60, 313.

Round the World

The Turkish Rejoinder—

The statement of the Turkish Premier—M. Sarajoglu—refuting the Soviet claims on Kars and Ardahan is based on historical facts. Kars was taken by the Russians during the Russo-Turkish War of 1877-78. The miserable siege of Kars and the ignoble defeat of Moukhtar Pasha were bitter events which have rankled in the minds of Turks of all generations, only to be compensated for by the heroic albeit ineffective siege of Plevna under the gallant Marshal Osman Pasha Gazi during the same war. Although the siege of Plevna was ineffective, it was a symbol of stubborn Turkish resistance. Although the final defeat of the Turks was inevitable in the Russo-Turkish War, it delayed the debacle.

After World War I when British and other foreign interventionists were busy attempting to crush the nascent liberation movements in Russia as well as in Turkey, the Bolsheviks realised their kinship of struggle with the forces of liberation which had rallied round Mustapha Kemal Pasha, struggling to free his downtrodden country from the greedy clutches of the Western Allies. It was then, as a token of good will, that Kars and Ardahan taken away during the Russo-Turkish War were returned to the Turks. As M. Sarajoglu has rightly pointed out, there was no question of the Turks taking these back by force. How could they? After World War I the Turks lay prostrate at the feet of the victorious Allies and were too weak to embark on any adventures. They were as weak as the newly-formed Soviet Regime and both the Turks and the Soviets realised that in mutual co-operation lay their strength against the Interventionists.

Russia and the Mediterranean—

In Antiquity and in the Middle Ages the Mediterranean was the *Mare Nostrum* of the countries bordering on it. The galleys of the Phoenicians and Syrians and the triremes of the Romans had commanded the inland sea. With the rise of Islam as a power in the political firmament of Western Asia and Southern Europe and with the Arabs dominating Spain, Egypt and the Levant, the Mediterranean had ceased to be a Romano-Byzantine sea and had become an Arab lake; the *Trireme* had yielded to the *Dhow*. Italian peoples—Genoese, Pisans, Venetians, Amalfitains—had all played adventurous roles in the Mediterranean and modern Fascist Italy had claimed this sea as its own.

With the advent of Colonial Powers and Power Politics, Britain since the late 18th Century had acquired a vested interest in this quarter: the Mediterranean lay athwart her route to Empire. The two great wars of the 20th Century have brought about other changes and Soviet Russia has now stepped into the field as candidate for control. Russia has always wanted warm waters and an area of manoeuvrability for her fleet. Even in the Czarist epoch Russia had been motivated by these desires. Peter the Great tried to secure a port on the Adriatic. Catherine II who had an 'Eastern Policy' of her own had attempted to occupy Corsica and the Balearics. Paul I established the Republic of the Ionian Islands. He had designs as well on Malta, which first the English and afterwards Napoleon had promised to him. The assassination of Paul I, however, on 24th March, 1801, led to a change in the situation and Malta quickly became an English possession to the discomfiture of both Russia and the Knights of St. John, who had hoped to remain a neutral state guaranteed by the Great Powers. During the Russo-Turkish wars one of the main issues in Russia's Eastern policy was free access to the Mediterranean. Among subsequent attempts to open this question by Russia may be mentioned those by Iswolski to open the Straits in London in 1908, and by Tchernykov in Constantinople in 1911. During World War I Czar Nicholas II published a manifesto in which he declared that the entry of Turkey into the war would permit of "a solution to the historic problem bequeathed to him by his ancestors." The Russian Revolution changed all this; policies of aggrandizement and imperialism vanished into the thin air. After World War I, the New Turkey and the New Russia found that they had certain common interests and their relations were therefore cordial.

In an interesting article in the December, 1945 issue of *The Fortnightly* M. Pernot, an authority on Western Asia, has described Russian policy *vis-a-vis* the Mediterranean after World War I in the following penetrating analysis: "As long as the alliance lasted between Moscow and Ankara, the Soviet flotillas would be free to sail out of the Black Sea, and contact would be assured between Sebastopol and Vladivostok, as also between Sebastopol and Kronstadt. The Mediterranean would at last fulfil its essential role to the benefit of the Russians. Thanks to the Mediterranean the three seas touching the shores of Soviet territory, the Baltic, the Black Sea and the Pacific Ocean, would communicate with one another, and render impossible a renewal of the painful experience of the Russo-Japanese war, an ever present memory in the minds of the statesmen in the Kremlin." The Russian Government, however, was satisfied with what had taken place at Montreux (1936): "The Moscow Government appeared satisfied with a convention placing the key to the Straits in the hands of their allies, the Turks, and thus ensuring them, or so they

thought, free access to the Mediterranean." But the interpretation given by the Ankara Government of the Montreux Convention proved to be all the more contrary to Soviet interests. To quote M. Pernot again: "Their disillusionment was all the more deep during the last few years when they saw the Turks obstinately closing the Dardanelles against them and their Anglo-American allies and preventing them from bringing invaluable food supplies to Russia except by the most circuitous and hazardous route of the Middle-East." (*The Fortnightly*, December, 1945 issue, p. 366).

Hence, quite rightly, actuated by real fears as well as by a sense of reality, the Soviet Union wants "to be present everywhere in the Mediterranean." The Soviet Union was represented in 1943 on the "Mediterranean Committee" formed in Algiers. The Russians are interested in the Suez Canal, they wished to participate in the negotiations conducted in Paris between 10th and 31st August, 1945, on the question of the control of Tangier. Russian consular and diplomatic missions have proceeded to Palestine and to Syria. Thus Russian interests range from the Western to the Eastern Mediterranean: Soviet relations with Turkey to-day are influenced by this 'Mediterranean factor.' To avoid conflict, perhaps, the Mediterranean should be internationalised as also the three entrances to it—Gibraltar, the Dardanelles and the Suez Canal—since other Powers besides Russia have economic as well as 'spiritual' interests in the Middle East.*

Cairo: Informal Talks—

Unscheduled political discussions are taking place in Cairo between King Ibn Saud and King Farouk. Exact details of the pourparlers are not known but what makes the visit of the Saudi Arabian monarch to Cairo interesting is that hitherto relations between the Saudian and Khedivial dynasties have been cool if not altogether suspicious. The economic asset of Saudi Arabia is her oil concession to the Americans. If after the demise of King Ibn Saud, disorders arise regarding the question as to who among his many sons should succeed him, the U.S. authorities may intervene to protect their interests and at the same time gain a foothold in the Middle East. Naturally, Egypt is interested in this. Besides she is even more interested in the revision of the Anglo-Egyptian Treaty of 1936. The Egyptians think that the British will insist on a special commercial treaty as a condition for revising the 1936 treaty and for evacuating before the date due. Hence the Egyptians feel strongly that their country must at all costs avoid being tied to British economy alone and that in the United States they would find the necessary counterbalance to Britain. The Egyptian Court and Cabinet also feel that Egypt should seek to establish equal trade relations with Britain, U.S.A., Russia and France. It is felt that competition between the Powers would be to the ultimate benefit of Egypt. That, however, may equally be detrimental to Egyptian interests.

The Royal Asiatic Society of Bengal—

The Royal Asiatic Society of Bengal is celebrating this month the bi-centenary of the birth of its founder Sir William Jones, the pioneer Orientalist. The Royal Asiatic Society of Bengal is the oldest Asiatic Society in the world. It was founded in 1784. Other Asiatic Societies are of subsequent date. In the late 18th and 19th centuries especially on the European Continent there was great enthusiasm for Oriental Studies. Germany and France produced eminent Orientalist-savants. We may mention, among the illustrious, Burnouf, Max Müller, Paul Deussen, Emile Senart (in Indology); Champollion, Mariette Pasha, Maspero, Sylvestre de Sacy (in Levantine Studies and in Egyptology); Vambéry, Marquardt, Chavannes, Pelliot and Sylvain Levi (in Central Asian, Buddhist, Turko-Mongol and Chinese Studies). France established Institutes of Oriental Studies in Constantinople and Damascus. Germany likewise had her *Deutsches Morgenländisches Gesellschaft* (the German equivalent of the Asiatic Society). Britain has her own famous Royal Asiatic Society. Russia, likewise, has always been enthusiastically interested in Oriental Studies. Who can ever forget the contributions of a Barthold to Islamic Studies or of a Radloff or a Vladimirtsov to Central Asian and Turko-Mongol Studies? Oriental Institutes are to-day to be found in almost all important Russian cities. One of the most famous is the Institute at Tashkent.

S. K. C.

* M. Pernot gives the example of the United States, who have also a Mediterranean policy to-day—"determined on the one hand by economic factors—giant air routes, trade with the Balkans, petrol in the Middle East—and on the other, by spiritual motives—aid to the Christian communities in the Levant and protection of the Jews in Palestine."

Reviews and Notices of Books

Food Problem of Maharashtra.—By N. G. Apte, B.Ag. (B), M.Sc. (T). Published by Y. R. Date, B.A., L.L.B., for the Maharashtra Samwardhan Granthamala, 952, Sadashiv Peth, Poona 2, Pp. 71. Price Re. 1.

The book consists of speeches made and articles contributed to periodicals on the food problem of Maharashtra. It is welcome as a sign of the interest now being taken in this vital matter in at least one area of our motherland. The publisher gives the assurance that it is the first of a series of studies of various aspects of Maharashtra dealing with the possibilities of its development in the agricultural, commercial and industrial spheres.

The Indonesian Question.—By 'Kaushik.' Published by Thacker & Co., Ltd., Bombay. Price Re. 1.

'Kaushik' feels that all the countries in South East Asia, including Indonesia and Indo-China, have identical problems to solve, breaking alien bonds and retention of their newly won freedom. There is discontent in Burma and Malaya also, though it is as yet not clearly heard because of 'the seven divisions, 250 tanks and hundreds of air craft' which accompanied the British when they re-entered these countries. Circumstances being different so far as the two other colonial powers, the Dutch and the French, are concerned, the issue that is being faced in Indonesia and Indo-China is whether they should continue under alien rule after the recent war. The desire to bring back pre-war conditions, the author believes, explains a common attitude among the three imperialistic powers in South East Asia. The booklet under review, devoted to the nationalist struggle of one particular part of the area, makes available to the reader such information about Indonesia as would enable him to understand its independence movement. These are derived from the rather small number of books obtainable in India about this country and what has appeared recently in the Press.

A topical book of absorbing interest, the account admittedly gives us a complete idea and reflects the point of view of one who looks at the Indonesian nationalist movement with sympathy.

Gandhiji as We Know Him.—By Seventeen Contributors, edited by Chandrashanker Shukla, with a Foreword by Sarojini Naidu. Published by Vora & Co., Publishers, Ltd., 3, Round Building, Bombay 2. Pp. 145. Price Rs. 3-4.

Shree Chandrashanker Shukla has in this book done a great service to the admirers of Mahatma Gandhi, by bringing out in one volume many of the views expressed about him as a man by prominent individuals with different outlooks on life, these pen pictures having been drawn in the course of the last 38 years. So much has been written about the Mahatma as a political, a social reformer, a leader of the masses, an ethical teacher, etc., that one is apt to forget his human and very lovable side. It is this side that is placed before the reader. While it would be possible to draw attention to writings from other pens devoted to this particular aspect of the interpretation of Gandhiji to the world, and here almost every one has his favourite author, it would be difficult, all things considered, to have a better selection than the volume under review.

Wilkie's World.—By Dr. Oza. Published by C. Shantilal & Co., 86, Princess Street, Bombay 2. Second edition, Pp. 78. Price Rs. 2-8.

In addition to seven chapters, the author has supplied an introduction explaining his reasons for writing the book and an epilogue, directing the attention of Mr. Wilkie and incidentally that of the reader to the fact that American isolationism is a thing of the past. Four out of six chapters give information appearing in Mr. Wilkie's 'One World,' it possesses none but temporary interest.

To Women.—By Rajkumari Anrit Kaur. Published by the Navajivan Publishing House, Ahmedabad, Gujarat. Pp. 32. Price Six Annas.

Along with almost all prominent Congressmen and Congress women, the authoress was put under detention in August, 1942, and it appears that, like Shree J. C. Kumarappa, whose latest volume has been previously reviewed in this periodical, she too utilised part of the time at her disposal in the composition of a pamphlet in which she put together her ideas as to how best to serve our womenfolk for the guidance of her co-workers of the All-India Women's Conference with which she has been closely associated for a very long time. While no claim is made that it supplies detailed instructions for the workers among our womenfolk, the book, based on the Rajkumari's personal experience, seems to contain very practical suggestions on most matters which are essential for the well-being of Indian women.

It is made clear at the very beginning of the book that it has been written mainly because members of the Women's Conference, almost universally town dwellers in prosperous or almost prosperous circumstances, had repeatedly urged the writer to put down in black and white her ideas regarding the ways in which they could serve our poorer sisters belonging to the masses. It thus follows that this brochure is meant for the study and consideration of those of the English-educated among them, who are desirous of working for the uplift of the poor.

Accordingly, we find the authoress telling her readers what they can do to the town-dwelling women in such directions as placing facilities for securing medical aid and education at their disposal, how to benefit the Harijans and women employed in industries, what attitude they should themselves take and what they should teach their ignorant sisters in such matters as child marriage, drinking, smoking and gambling, polygamy, purdah, why they should take the Swadeshi vow themselves and induce them to do so, what should be done to have a common language for the whole of India and what they could do to diminish the sale of their bodies by poor and helpless women and for the establishment of communal harmony.

The advice given to such among the educated women as might choose to work in villages and the different ways in which townswomen could lend their assistance to this important work are highly practical and clearly prove not only that the writer possesses first-hand knowledge of rural problems but also that she has her own solution for them. Something is also said about the necessity of every woman having a profession not only as a means of securing economic independence but also for benefiting the people. The two pages devoted to pointing out the different ways in which the Indian princesses could help forward the good work add considerably to the all-embracing character of the book while her observations on the subject of internationalism and fraternity towards which the world must move under penalty of the overthrow of civilisation and the total destruction of humanity, are well-worth serious consideration.

While disclaiming all ideas of producing a handbook for the thoughtful and progressive section of Indian womanhood which has established a reputation for good work already accomplished, Rajkumari Amrit Kaur has succeeded in writing something which gives all the essentials of such a work. And for this she deserves the gratitude not only of her co-workers of the All-India Women's Conference, or even of Indian women in general, but also of us menfolk who have invariably not only assigned an inferior position to them but are even today shutting our eyes to plain facts and refusing to listen to their modest and reasonable demands.

• **The Marxian Way**—Edited by M. N. Roy. Published by the Renaissance Publishers, 15, Bankim Chatterjee Street, Calcutta. Annual subscription, Rs. 10.

While many may not be able to see eye to eye with Mr. M. N. Roy in all directions, it cannot be denied that he has very clear ideas on most matters, has not only read widely but has profited from his studies and his experiences in different parts of the world and that he has always good reasons to advance for such views as he puts forward. We, therefore, welcome our latest contemporary under the editorship of Mr. Ray which has commenced to appear as a quarterly from September last and which will be "devoted to enquiry and learning."

This journal can and we hope will serve as a forum where all ideologies will be welcome with the editor reserving the right of making his comments on the contributions appearing in it. The first number before us amply justifies the claims put forward. We trust that the high standard characterising the articles contained in the first issue will be maintained in subsequent numbers.

The more periodicals of this type we have in India, the better for us for it is an undeniable fact that our admiration of great personalities very often tends to make us disinclined to examine the ideas for which they stand and to ascertain for ourselves whether we can accord them our loyal support, thus encouraging a slavish mentality. If the *Marxian Way* can play its part in encouraging an independent outlook by the promotion of discussion in its pages, then indeed it will have amply justified its appearance, and we hope, its future popularity with intellectuals.

H. C. MOOKERJEE

• **Nyaya-pravasa**.—By Pt. Amarendramohan Tarkatirtha. Published by Indian Research Institute, 170, Maniktolla Street, Calcutta.

Literally an Introduction to Nyāya, it is a small but rather full encyclopaedia of Nyāya-Vaiśeṣika philosophy and logic by Pandit Amarendramohan Tarkatirtha. It has been enriched with a foreword by S. J. Ramaprasad Mookerjee. The matter contained in the book has been arranged according to the order followed in the popular manual Bhāṣā-pariccheda, and thus it lacks the external appearance of an alphabetically arranged encyclopaedia. I have, however, called it an encyclopaedia because it contains not merely the divergent views of authors of the old and the new schools of Nyāya, but also the views of Sāṅkhyaists, Vedāntists, Buddhists and Jains, as well as the relevant theories of modern and ancient European thinkers on many interesting topics.

The first chapter opens with a fantastic account of the origin of Nyāya taken from the Rajadharma section of the Santi-parva of the Mahābhārata, according to which the creator, in the later part of the Satya-yuga, made a huge book from his own thought (बुद्धि), containing one hundred thousand chapters dealing with almost all subjects which India ever studied. The author then introduces a discussion of the real name and time of the author of the Nyāya aphorisms. This is followed by a statement of the object and method of Nyāya-philosophy. The next four chapters deal with the six categories (षट् पदार्थ) mentioned by Kaṇāda in his Vaiśeṣika Sūtra; chapter second deals with the categories generally; chapter third with substances, chapter fourth with qualities, chapter fifteen with the remaining four categories, namely Action (कर्म), genus-species (भावार्थ), particularity (विशेष), and Samavāya. The neo-naiyāyikas have introduced

a seventh category called *অভাব*; this is dealt with in chapter six. The seventh chapter deals with the sixteen subjects which are popularly but erroneously called the sixteen categories of the *nyāya-sūtra*. With reference to books the word *padārtha* means 'the table of contents'; in a treatise on philosophy this table 'of contents' is likely to coincide with the categories or enumeration of reals in the universe and this we find to be the case in *Kanāda's Vaiśiṣṭika Sūtras*. Pandit Amarendramohan calls this chapter "The inclusion of the sixteen *padārthas*" [in the seven *padārthas* of neo-*nyāya*], thereby giving an indication that he intends this chapter especially for candidates at the tol examinations in which the students are often asked to reduce the sixteen *nyāya-padārthas* to the seven given in *Bhāṣāpariccheda*. The 8th chapter contains the logic of inference and clearly explains what is meant by *ব্যপ্তি*, *সাঁধ*, *পঞ্চ*, *হেতু*, *উপাধি*, fallacies etc. These explanations will be appreciated by all students of Hindu philosophy, for without a clear idea of these, it is not possible to understand the language of Hindu Thought.

The Bengali language now has a considerable literature on *nyāya*, both ancient and medieval, such as the works of the great masters like the late Mahāmahopādhyāya Phanibhusan Tarkavagisa and the late Pandit Dayal Krishna Tarkatirtha of Sylhet. But these are huge books and still it is true that the perusal of *nyāya-praveśa* will supply one with many bits of curious information not to be easily discovered in these valuable works.

VANAMALI VEDANTATIRTHA.

Life Beyond Death.—By Swami Abhedananda. Published by Ramkrishna Vedanta Math. Price Rs. 6-8.

The book under review is made of the lectures Swami Abhedananda delivered on Rebirth and Reincarnation on various occasions during his long stay in America. There the Swamiji discusses the problem of death in its manifold phases. At the very outset he seeks to refute the materialist hypothesis that death means total annihilation. He brings his vast learning to bear upon the discussion. He makes an approach through an analysis of 'spiritualism' or 'spiritism' and shows with abundant clarity how 'spiritism' constitutes a very strong argument against materialism. He reasons out his thesis that the human soul persists after death, and consolidates his position by copious quotations from the Scriptures of the world.

The Swamiji then engages himself in comparative studies of the views of death both ancient and modern. He shows convincingly how Indian eschatology influenced the Christian world through the Egyptians and Greeks. To this end he draws upon the *Vedas*, the *Upanishads* and the *Gita*. The account he gives of his personal experiences of spirit-phenomena are highly interesting; that enlivens the theme of the book. He speaks as a yogi and seer, but conveys his ideas and experiences in the language of a trained philosopher and acute logician. The book is an eloquent testimony to the Swamiji's mastery of the spiritual lore and literature of the world.

The book has, however, one defect, namely, that much the same topic and much the same details are dealt with almost in every chapter, although the repeatedness is often relieved by the freshness in approach and by the new material brought in and the manner in which it is manipulated. That is no fault on the part of the illustrious author. The book is but a number of lectures on the same theme pieced together. So repetitions there must be. The publishers ought to have taken upon themselves the arduous task of properly adjusting the lectures to make out of them just one book. As a systematic treatise the book would be far more interesting than as a mere collection of several independent monographs.

In the book there are some statements that may create confusion in many minds. In one context the Swamiji says, "Hindus believe in a heaven, but not in any hell." Now the question is whether or not the Hindus believe in hell. I think nobody can deny that they do. However, in another context the Swamiji himself settles the issue when he says that the Hindus did not at first believe in hell, meaning thereby that the Hindus at last came to believe in hell. The learned author discusses in sufficient detail the distinction between the two ways of departing from earth-life, namely, *pitri-yana* and *deva-yana* as described in the *Vedas*, *Upanishads* and *Gita*. One of these is the way of the virtuous and the other is the way of those who are spiritually advanced. One may wonder what should be the way of departing of those who are neither virtuous nor spiritually developed. *Pitri-yana* leads to *Pitri-loka* and *deva-yana* to *Brahma-loka*, and each of these is just a heaven. Where do the souls of ordinary men who live selfish and sensuous lives go after death and what is the state of their existence in the other world? In the chapter "What is there beyond the Grave?" and in Appendix B the Swamiji dwells at length on the state of selfish and ignorant souls after death. As he points out, those in whom vile desires predominate become after death earth-bound spirits. They remain in the lowest stratum of the subtle world and suffer most for their earthly desires. Their desires for worldly things and their attachment to their near and dear ones keep them down and prevent from crossing what appears like a border-land, which the Hindus call the *Vaitarani*, between the gross world and the spirit-world proper. In the course of the discussion the question whether the human soul can take rebirth under any circumstances in any animal form comes up for consideration. The Swamiji seems to be of opinion that the human soul cannot be reborn in any animal body. Some Scrip-

tural Texts, however, declare that as a matter of fact a human soul in its reincarnation sometimes assumes animal form as a consequence of its wicked nature and evil actions. The Swamiji's opinion would cause embarrassment to those with whom the Scriptures are infallible authority. In some context the Swamiji contends that discarnate souls suffer or enjoy according to their thoughts and desires. Heaven and hell, as he points out, are projections of their ideas. All this is not intelligible. From the Scriptural Texts it appears that the different *lokas* are objective spheres or environments in which the departed find themselves. As we have it in the *Katha-upanishad*, "All the *lokas* exist in Him." The question is: What should be the sphere like in which the disembodied spirits must be to construct their heavens and hells according to their ideas and feelings?

These are minor details. The fact, however, remains that all the lectures have an identical drift. Through them all the great Swami seeks to make the point that death is a mere change and that death is the means whereby we get into new life and have an opportunity to develop our personality. He brings out clear the fact that the Hindu view of death and rebirth is quite consistent with the doctrine of *Karma* and with the Hindu conception of the ultimate end of human life-realization of the Divine. The book is written in luminously lucid English. It is, on the whole, highly interesting and instructive and will, I am confident, enlighten many minds and solace many hearts. The printing, paper and get-up of the book are excellent.

ADHARCHANDRA DAS

Bangalir Parichay.—By Minendra Nath Basu, M.Sc., P.R.S. With a foreword by Dr. Syamaprasad Mookerjee, M.A., B.L., Litt.D., LL.D., Bar-at-Law, M.L.A. Published by General Printers and Publishers Ltd., 119, Dhurumtolla Street, Calcutta. Pp. 64. Price Re. 1.

This is an interesting and useful little book. Written in Bengali, in a simple and unaffected style, it gives a lucid description of the Pre-history, racial trends, manners and customs, ethnic strains of the present-day population, of Bengal. The book thus deals with Archaeology and Anthropology in an unassuming manner, and it will therefore be found useful by the young student as well as by the layman. We would advocate many more books of this type on scientific subjects and dealing with particular regions of the country.

S. K. C.

JOURNALS IN EXCHANGE

We acknowledge with thanks the receipt of the following journals in exchange:—*India Quarterly* (July 1945 No.); *Revue Aryana* (Cultural Organ from Afghanistan—edited by M. Ali Kohzad, Director-General of Archaeological Research, Government of Afghanistan). Among interesting articles in *India Quarterly* we notice the following:—"Egyptian Politics" by Abdur Rahman Siddiqi and "Some Problems of Reconstruction in Burma" by T. G. Narayanan.

Ourselves

ANNUAL CONVOCATION (1946)

Subject to the approval of H. E. the Chancellor, 9th March, 1946, has been fixed as the date of the next Annual Convocation of the University of Calcutta.

It is understood that Pandit Jawaharlal Nehru has been invited to address the Convocation.

PROFESSOR B. B. RAY-MEMORIAL COMMITTEE

A meeting of the above Committee was held on the 27th September, 1945, under the Presidentship of Professor Meghnad Saha.

It was resolved that after meeting all necessary expenses regarding collections and incidentals such as the unveiling ceremony of the portrait of late Prof. B. B. Ray (not exceeding Rs. 50), the balance of the sum collected, be handed over to the Calcutta University for creation of an Endowment on the following conditions :—

"1. (a) That a Lectureship, which shall be called 'Professor Bidhubhushan Ray Memorial Lectureship,' be instituted on Experimental and Mathematical Physics and allied subjects.

(b) That a course of lectures be delivered once in every three years at the University College of Science and Technology by a distinguished scholar on a selected topic of the above subject to which he has made original contributions.

(c) That the course do consist ordinarily of, at least, three lectures.

2. (a) That a special committee shall be constituted as follows :—

(i) The Vice-Chancellor.

(ii) The President of the Council of Post-Graduate Teaching in Science.

(iii) Palit Professor of Physics.

(iv) Ghosh Professor of Pure Physics.

(v) Ghosh Professor of Applied Physics.

(vi) Ghosh Professor of Applied Mathematics.

(vii) Guruprasad Singh Professor of Physics.

(viii) One member to be nominated by the Executive Committee of the Council of the Post-Graduate Teaching in Science.

(b) The Special Committee, after such enquiry as they deem necessary, shall, not later than the 30th April, report to the Syndicate the name of the Lecturer, and the subject of the proposed Lectures.

(c) The Syndicate may, for specified reasons, request the Special Committee to reconsider their decision but shall not be competent to substitute another name for the one recommended by the Committee.

3. That the Lecturer so appointed by the Syndicate shall deliver the lectures not later than the month of March next following.

4. That the first course of lectures be delivered during the cold weather of 1948-49.

5. (a) That the honorarium of the Lecturer be Rs. 750.

(b) That, whenever necessary, travelling allowance be paid to the Lecturer out of the balance of the income of the Endowment, to supplement to it out of the general funds of the University.

6. The names of the Lecturers and their subjects be published in the University Calendar.

7. That the University be requested to make arrangements for the publication of Lectures in a suitable form.

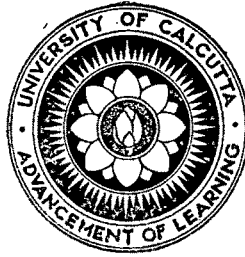
It is added that the amount, which the Committee will be able to hand over to the University, shall not be less than Rs. 8,250 and that on hearing from the University about the acceptance of the proposal they will make necessary arrangements for handing over the amount to the University."

Resolved—That the offer be accepted with thanks.

VOLUME OF PHILOSOPHICAL STUDIES IN HONOUR OF PROFESSOR K. C. BHATTACHARYYA

It has been proposed to publish a volume of Philosophical Studies in honour of Prof. K. C. Bhattacharyya (formerly George V Professor of Philosophy, Calcutta University, and Director of the Indian Institute of Philosophy, Amalner), who has already completed his 70th year, to be presented to him on his next birthday. Contributions which may be included in the proposed volume are invited from scholars. They should be sent to the undersigned who will submit them to the Board of Editors. It is desired that each contribution should be an expression of genuine personal thinking on some philosophical subject coming under logic, epistemology, metaphysics, ethics, aesthetics, psychology, or religion.

Financial contributions from persons interested towards fulfilment of the project will also be thankfully accepted and may be sent to Mr. R. Das, Indian Institute of Philosophy, Amalner, East Khandesh.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the
University of Calcutta

WATUMULL FOUNDATION FELLOWSHIPS FOR 1946-47.

Since the Watumull Foundation announced its plan in 1944 to award scholarships to highly qualified graduates of Indian Universities for advanced study in the United States, the Government of India has announced an extension programme to send several hundred Indian students abroad each year for graduate training. In view of this extensive programme, the Foundation is changing its policy somewhat in order to provide Indian Universities with trained men to educate thousands of Indian students who are unable to study abroad and who will learn in India the most up-to-date scientific and technological work from the returned professors.

We propose, for the academic year of 1946-47, to award ten fellowships to young Indian faculty members of Indian universities to carry on advanced studies and research in American Universities for one or two years, as individually required. These fellowships will be awarded with the definite understanding that, after their return to India, they will continue to teach in the same Universities where they were employed prior to their departure for the United States, for a period of at least three years. Fellowships are open to both men and women, regardless of caste, colour or creed.

The fellowships will be awarded in the following fields:

1. American History Government and Foreign Policies.
2. Agriculture:
 - (a) Soil Conservation
 - (b) Horticulture
 - (c) Animal Husbandry and Dairying
3. Education—Theories and Administration
4. Economics and Sociology
Finance, Banking and Commerce
5. Political Science
 - (a) Government
 - (b) International Relations
6. Journalism
7. Home Economics and Nursing
8. Applied Physics
9. Applied Chemistry
10. Sanitation & Public Health.

The candidates must be of the very highest type of Indian scholar with Ph.D., D.Sc., M.Sc., M.A., B.A., or B.Sc. (First Class, First), with experience in research and three years' experience in teaching. Candidates must be 35 years or younger. Young, unmarried scholars of merit will receive preference.

METHOD OF SELECTION

The authorities of every Indian University will select two to four candidates, who, in their judgment, are most able to acquire the knowledge of the specific subjects which they will teach in the universities after their return to India, with the definite objective that the standard and efficiency of their universities will be raised. The applications of the candidates selected by the Indian Universities will be sent by the Vice-Chancellors or the Deans of the Faculty, to the Chairman of the Watumull Foundation Advisory Board in India:—

Mr. J. Watumull,
Opposite Holmstead Hall,
Fort Road,
Hyderabad, Sind, India.

When all applications are in, Mr. Watumull will send them by airmail to the special committee on the selection of scholars in the United States who will choose the ten successful candidates on the basis of merit only.

The applications must contain the following information:

1. A recent small photograph
2. A recent health certificate

A complete transcript of all studies pursued in Indian universities by the candidate, both in under-graduate and in graduate work, and must include marks received, class earned as well as any honours or distinctions won.

4. Adequate evidence of research and teaching ability.
5. Three letters of recommendation from Indian educators as well as public men, indicating not only the applicant's efficiency as a scholar, but his spirit of service to his fellow countrymen.
6. A personal letter of application from the candidate, which must state:
 - (a) Full name and prominent address
 - (b) Date and place of birth
 - (c) Married or single. If married, how many children. Ages of children. Any other dependants
 - (d) Particular subject he wishes to study in the U. S. A.
 - (e) A declaration that after the return to India he will teach in his university for three years, according to prior arrangements made with the university authorities
 - (f) Any other personal details, including a brief sketch of his family background

Applications should be mailed to Mr. J. Watumull not later than December 31, 1945. The Selection Committee will make public its decisions early in March, 1946, giving both the candidates and their universities ample notice before the beginning of the next academic year.

Successful candidates may be required to appear before a member of the foundation's Indian Advisory Board for a personal interview at their own expense. They will be informed of the awards by cablegram and the Foundation will undertake to secure their admission in the American universities offering the best work in their respective fields. Choice of the universities rests with the Foundation. This advance notice will also give candidates time to arrange for passports, visas, etc., in order that they may arrive in the United States late in the summer of 1946. Most American Universities begin their academic years early in September.

The Foundation will pay passage from India to the United States, tuition and fees in the selected American University and allowances of \$100.00 or \$150.00 a month, according to the candidate's financial standing. This follows the policy adopted by the Foundation in 1944.

NOTICE

Applications are invited and will be received by the undersigned up to the 21st January, 1946, for the award of Watumull Foundation Fellowships for 1946-47, to highly qualified graduates of this University for advanced studies and research in the United States of America for one or two years (as individually required) in the following subjects:—

1. American History, Government and Foreign Policies.
2. Agriculture (Soil Conservation, Horticulture and Animal Husbandry and Dairying).
3. Education—Theories and Administration.
4. Economics and Sociology, Finance, Banking and Commerce.
5. Political Science (Government and International Relations).
6. Journalism.
7. Home Economics and Nursing.
8. Applied Physics.
9. Applied Chemistry and
10. Sanitation and Public Health.

Qualification—The candidates who must either be a Ph.D., D.Sc., a first class M.Sc., M.A., or B.A. with experience in research and 3 years' experience in teaching should not be more than 35 years of age and preferably unmarried.

Form of application—The application should contain the following:

(1) A small photograph, (2) A recent health certificate, (3) A complete transcript of all studies pursued in Indian Universities by the candidate, both in undergraduate and graduate work, and must include marks received, class earned, as well as any honours or distinction won, (4) Adequate evidence of research and teaching ability, (5) Three letters of recommendation from Indian educators as well as public men, indicating not only the applicant's efficiency as a scholar, but his spirit of service to his fellow-countrymen, (6) A personal letter of application from the candidate, which must state the following:—

- (a) Full name and permanent address.
- (b) Date and place of birth.

(c) Married or single. If married, how many children. Ages of children. Any other dependents.

(d) Particular subject he wishes to study in the U.S.A.

(e) A declaration that after his return to India he will teach in this University for 3 years, according to prior arrangements made with the University authorities.

(f) Any other personal details, including a brief sketch of his family background.

Successful candidates may be required to appear before a member of the Foundation's Indian Advisory Board for a personal interview at their own expense. They will be informed of the awards by cablegram and the Foundation will undertake to secure their admission in the American Universities offering the best work in their respective fields. Choice of the Universities rests with the Foundation. The decisions of the final selection committee will be published early in March, 1946, giving the candidates ample notice to arrange for passports, visas etc. in order that they may arrive in the U.S.A. late in summer, 1946. Most American Universities begin their academic sessions early in September.

The Foundation will pay passage from India to the U.S.A., tuition and fees in the selected American University and allowances of \$ 100.00 or \$ 150.00 a month, according to the candidate's financial standing.

Senate House,
The 20th December, 1945.

B. B. DUTT,
Registrar (Offg.).

NOTICE

In addition to the candidates whose names were published in the Bengal Educational Gazette, August, 1945, as having passed the B.A. Examination, held in March, 1945, in one or more subjects Mukulchandra Basuraychaudhuri (Non-collegiate student, Roll Cal. N. 427) who was allowed to appear at the said examination in English, Bengali (Vernacular) and Economics only, is also declared to have passed the B.A. Examination, 1945, in the above-mentioned three subjects.

Senate House,
The 20th December, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Orders by the Vice-Chancellor and Syndicate of the Calcutta University

SENATE HOUSE, THE 10TH OCTOBER, 1945

NOTIFICATION No. T. 723

Matriculation Examination, 1948

MAJOR VERNACULARS

Bengali

TEXT-BOOKS

Matriculation Bengali Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later :—*

Books prescribed for Rapid Reading :—

Any two of the following :—

Ray, Nikhilnath. Murshidabad Kehini (abridged edition, published by the Calcutta University).

Tagore, Rabindranath. Galpaguchchha, Part I (shortened edition published by the Visvabharati). *Pieces to be read will be selected later.*

Sen, Dineschandra. Behula.

Debi, Ratnamala. Himalaya Paribhraman.

Banerjee, Indubhushan and Banerjee, Anilchandra. Jagater Dharma Guru.

Karim, Rezaul. Dara Shikoh.

Ali, S. Wajed. Bhabishyater Bangali.

Bhattacharyya, Bijanbehari. Prabhat Rabi.

Bhattacharyya, Upendranath. Banger Bir Santan.

Gupta, Rajanikanta. Pratibha.

The following books are recommended as showing the standard up to which students will be expected to have read :—

Vidyabhusan, Amulyacharan. Mahabharater Katha.

Chattopadhyay, Sanjibchandra. Palamau.

Tagore, Rabindranath. Chhutir Para.

Ghosh, Isanchandra. Mahapurush Charit.

Ray, Jagadananda. Prakriti.

Barkatullah, Mohammad. Parasya-Pratibha, I.

Majumdar, Jitendranath. Arther Sandhan.

Ghosh, Manmathanath. Sekaler Lok

Basu, Chandranath. Sanjam Siksha.

Chattopadhyay, Basantakumar. Samkshipta Krittibas.

Assamese

TEXT-BOOKS

Prose

Sarma, Tirthanath. Prabesika Katha Chaneki (Revised Edition). *Pieces to be read will be selected later.*

Gohain Baruah, Rai Bahadur P. N. Jibani Sangraha (Compilation—New edition). *Pieces to be read will be selected later.*

Poetry

Chowdhuri, Raghunath. Sadari.

Barua, Atulchandra. Kabya Prabha. *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any two of the following :—

Pukhan, Nilmani. Cintamani.

Sarma, Harendranath. Kamal-Pasha.

Das, Amiyakumar. Mora Satya Annhesanar Kahini—Pratham Bhag.
Borah, Satyanath. Akash-rahasya.
Barooah, Jnanadaviram. Bilateral Chithi.
Das, Surendramohan. Tolstoyar Sadhu.

The following books are recommended as showing the standard up to which students will be expected to have read :—

Baruah, Gunaviram. Anandaram Dhekialphukanar Charit.
Bezboruah, Lakshminath. Dinonath Bezboruah Charit.

Grammars recommended :—

Borah, Satyanath. Bahal Byakaran.
Baruah, Muktanath. Rachana-Bidhi.

• Hindi

TEXT-BOOKS

Matriculation Hindi Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any two of the following :—

(1) Sarma, Gangadhar. Purushartha (Gopal Publishing House, Allahabad).

(2) Dvivedi, Upendra Sankar. Adarsha Nibandha (Hindi Pustak Agency, Harrison Road, Calcutta).

(3) Bhakta-pancha-ratna (Gita Press, Gorakhpore).

(4) Santaram. Galpa Tarangini (Indian Press, Allahabad).

The following books are recommended as showing the standard up to which students will be expected to have read :—

Sumananjali (Gopal Publishing House, Patna).

Prem Chand. Nawa Jeevan.

Gupta, Maithili Saran. Jayadhratha Badh.

Grammars recommended :—

(1) Lala, Shibnarayan. Saral Hindi Vyakaran.

(2) Bajpai, Ambikaprasad. Abhinava Vyakaran.

Urdu

TEXT-BOOKS

Matriculation Urdu Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any one of the following :—

(1) Ijdat-wa-Inkishafat (published by Ram Narain Lal, Allahabad).

(2) Abi-Hayat Ke Latife (Hali Publishing House, Delhi).

(3) Khuda, Dr. M. Q. Science ki Anokhi Kahani—Sec. I, Rat ka Asman.

(4) Nadwi, Sulaiman, Rahmat Ali.

Grammars recommended :—

Gulab Singh and Son. Sarf-u-Nahv-i-Urdu.

Husain, Syed Zafar. Tahsil-ul-Qawaid (published by Ram Narain Lal, Allahabad).

ENGLISH

TEXT-BOOKS

Prose

(1) Select Readings from English Prose (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

(2) David Copperfield (published by the Calcutta University).

Poetry

Lahiri's Select Poems (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Books recommended to indicate the standard up to which candidates will be expected to have read :—

Gandhi, M. K. My Early Life (Oxford University Press).

The Adventures of Don Quixote (abridged edition, Nelson and Sons),

Archbold, W. A. J. Long Long Ago (Bina Library, Calcutta).
True Stories of Modern Explorers (Blackie and Son).
Heber, Bishop. India a Hundred Years Ago (abridged and edited by
Soares, A. X., Longmans, Green and Co.).
Lang, Andrew. Tales of Troy (Longmans, Green and Co.).
Higham. Pioneers of Progress (Longmans, Green and Co.).
Stories from Tagore (Macmillan and Co.).
Rawlinson, H. G. Great Men of India (Nelson and Sons).
Warburton, E. Wanderings in Syria (Blackie and Son).
Stevenson, R. L. Travels with a Donkey.
Mookerjee and Chatterjee. Representative Indians.
Chatterjee. Sakuntala.

For reference—

Treble. An A. B. C. of English Usage (Oxford University Press, Indian edition).

Books prescribed for Rapid Reading :—

- (1) Oriental Tales (published by the Calcutta University).
- (2) Any one of the following :—

Sister Nivedita. A Selection from Cradle Tales of Hinduism (Longmans, Green and Co.).

Bellis, H. Paths of Peace, Book IV (Oxford University Press, Indian edition).

Masani, Minoo. Our India (Oxford University Press).

Parkhurst, C. A. Wonders of the Past and Present (Macmillan and Co.).

Hill, J. C. Introduction to Citizenship (Oxford University Press).

ADDITIONAL ENGLISH

To be notified later.

GEOGRAPHY

The subject is to be studied in accordance with the Syllabus.

Books recommended :—

Bengali

Bhattacharyya and Raychaudhuri. Bhugol.
Sengupta, Kumudbandhu. Prabesika Bhugol.
Banerjee, Kshetranath. Bhugol.
Basu, Anathnath. Bharat-o-Prithibi.
Goswami, Haridas. Prabesika Bhugol.
Mukherjee and Chatterjee. Adhunik Bhugol.
Stamp and Chatterjee. Sankshipta Bhu-Parichay.
Chakrabarti and Chaudhuri. Nutan Bhugol.
Ray and Chakrabarti. Bharat-o-Bhumandal.
Bagchi and Dasgupta. Bhugol Prabesika.
Singharay and Singha. Prabesika Bhugol.
Mukherjee and Pal. Prithibi-o-Swadesh.
Huq, Emdadul and Huq, Nurul. Bhu-Bibaran.
Singha, Panchanan. Prabesika Bhugol.
Ghosh, Anilchandra. Adhunik Prabesika Bhugol.
Chatterjee, Satyacharan and De, Rebatiraman. Naba Prabesika Bhugol.
Mitra, Jatindrakrishna. Bhugol.
Bhugol Bijnan (Albert Library, Dacca).
Prithibir Manchitra (Eagle Lithographic Co., Ltd.).

Assamese

Barpujari, Herambakanta. Bhugol Prabesika.
Barooah, Susilkumar. Biswa Bhugol.
Datta Barua, Harinarayan. Bhugol Prabesh.
Barthakur, Dulalchandra. Prabesika Bhugol.

Hindi

India, World and Empire (Oxford University Press).
Matriculation Geography (Macmillan and Co., Ltd.).

Urdu

India, World and Empire (Oxford University Press).
Matriculation Geography (Macmillan and Co., Ltd.).

English

Pickles, Herbert. India, World and Empire (Latest Edition).
Stamp, Dudley. The World (Latest Edition).

Chatterjee, S. C. Geography of the World.
 Raychaudhuri, Nibaranchandra. School Mapping.
 Indian School Atlas (Oxford University Press).

HISTORY OF INDIA AND HISTORY OF ENGLAND

The subject is to be studied in accordance with the Syllabus.

Books recommended :—

Bengali

Chakravorti, Jogeschandra and Chakrabarti, Surendrakisor. *Inglander Itihas.*

Bagehi, Prabodhechandra and Ghosh, Anilchandra. *Amara Bharatbasi.*
 Gupta, Jogendranath. *Inglander Katha.*
 Sen and Raychaudhuri. *Bharatvarsher Itihas.*
 Basu and Mitra. *Bharatvarsher Itihas.*
 Bhattasali, N. K. *Pravesika Bharat Itikatha.*
 Banerjee, N. C. *Bharatvarsher Itihas.*
 Banerjee and Sarkar. *Bharatvarsher Itihas.*
 Majumdar, R. C. *Bharatvarsher Sankshipta Itihas.*
 Mukherjee, Satishchandra. *Bharatvarsher Sankshipta Itihas.*
 Ghoshal, U. N. *Bharatvarsher Itihas.*
 Nag, Kalidas. *Swadesh-o-Sabhyata.*
 Sen and Rashid. *Pravesika Itihas.*
 Chatterjee and Naqvi. *Bharatvarsher Itihas.*
 Basu and Mitra. *Inglander Itihas.*
 Sarkar and Raychaudhuri. *Inglander Itihas.*
 Banerjee, N. C. *Inglander Itihas.*
 Banerjee, Kshetranath. *Inglander Itihas.*
 Chakravarti and Banerjee. *Inglander Itihas.*
 Banerjee, Jitendralal. *Inglander Itihas.*
 Banerjee and Sen. *Inglander Itihas.*
 Banerjee, J. R. *Inglander Itihas.*
 Bhattasali, N. K. *Prathamik Inglander Itihas.*
 Ray, Nepalchandra. *Inglander Itihas.*
 Qanungo and Ray. *Inglander Itihas.*
 Mitra, Kalipada. *Inglander Itihas.*
 Gupta, Rajanikanta. *Bharatvarsher Itihas.*
 Acharyya, Sisirkumar. *Inglander Itihas.*
 Gupta, Kisorimohan. *Inglander Itihas.*
 Banerjee and Sarkar. *Inglander Itihas.*
 Banerjee, Indubhushan. *Bharater Itikatha.*
 Banerjee, Indubhushan. *Britainer Itikatha.*
 Bharatvarsher Aitihāsik Manchitra (Macmillan and Co., Ltd.).

English

Sen and Raychaudhuri. *The Groundwork of Indian History.*
 Majumdar, R. C. *A Brief History of India.*
 Banerjee, R. D. *A Junior History of India.*
A Short History of Great Britain (Blackie and Son, Ltd.).
A Brief Survey of Indian History (Longmans, Green & Co., Ltd.).
 Shafaat Ahmed Khan. *A School History of India.*
 Banerjee, N. C. *Text Book of Indian History.*
 Tout, T. F. *History of Great Britain, Book II (Indian Edition).*
Oxford Pictorial Atlas of Indian History (Oxford University Press).
An Atlas of Indian History (Macmillan & Co., Ltd.).

Assamese

Barua, Birinchikumar. *Bharat Buranji.*
 Dutta, Gunagobinda. *Bharater Chamu Buranji.*
 Kathbarua, M. L. *Bharat-Buranji.*
 Datta-Barua, Harinarayan. *Inglander Buranji.*
 Barua, Birinchikumar and Bora, M. Islam. *Inglander Buranji.*

Hindi

A Short History of the Indian People (Macmillan & Co., Ltd.).
History of the English People (Macmillan & Co., Ltd.).
 Prasad, Ram Sankar. *Britain ka Sankshipta Itihas.*

Urdu

Ahmed, S. (translated by). *Tarikh Englistan (Translation of T. F. Tout's First Book of British History).*
 Ahmed, S. (translated by). *Tarikh Hind.*

MATHEMATICS

Books recommended to be used by students in studying the subject in accordance with the syllabus prescribed in the Regulations :—

Algebra

Bengali

Bijganit Prabesika (published by the Calcutta University).

Hindi

Bijganit Prabesika (published by P. C. Dwadash Shreni and Co., Aligarh).

Urdu

Ibtidai Jabr-o-Mugabala (published by P. C. Dwadash Shreni and Co., Aligarh).

Assamese

Ganguli, Surendramohan and Ghosh, Jyotirmay. Bijganit Prabesika (published by the Calcutta University), translated into Assamese by Barua, Bhabeschandra and Barua, Birinchikumar.

English

Godfrey and Tait. School Algebra.

Chakravarti, J. C. Algebra.

De, Gaurisankar. Matriculation Algebra.

Ganguli, S. M. Matriculation Algebra.

Basu, K. P. Matriculation Algebra.

Ghosh, J. Matriculation Algebra.

Ghosh, D. P. and Mukherjee, G. Elementary Matriculation Algebra.

Khan, A. R. Modern Algebra.

Hussain, Syed Tajammal and Khan, F. M. Simple Algebra, I and II.

Butt, M. A. Algebra for High Schools.

(For COMPULSORY MATHEMATICS only)

Pande, S. D. Algebra (Macmillan and Co.).

Sinha, Anandaswarup. New Middle School Algebra and New High School Algebra.

Arithmetic

Bengali

Mookerjee, Sir Asutosh, and Basu, S. C. Patiganit.

Mallik, D. N. Prabesika Patiganit.

Ganguli and Basu. Patiganit.

Mukherjee, Gangadas. Patiganit Prabesika.

Das, S. P. and Sen, N. N. Patiganit.

Chakravarti, Jadavchandra. Patiganit, Parts I and II.

Ghosh, Devaprasad. Patiganit.

Ghosh, J. Patiganit.

Sen, S. N. Saral Patiganit.

Basu, Someschandra, Patiganit.

Majumdar, P. Saral Patiganit.

Sen and Chatterjee. Prabesika Patiganit.

Chakravarti, Hemantakumar. Patiganit.

Mukherjee, Syamadas and Ghosh, Kshitirath. Patiganit.

Hindi

Chakravarti, Jadavchandra. Ankaganit.

Anglo-Hindi

Sinha, Anandaswarup. New Arithmetic.

Urdu

Sinha, Anandaswarup. New Arithmetic.

Assamese

Chakrabarti and Datta Barua. Patiganit.

English

Best, J. T. New Indian Arithmetic.

Mookerjee, Sir Asutosh and Basu, S. C. Arithmetic for Schools.

Gupta, B. V. Elements of Arithmetic.

Das, S. P. Modern Arithmetic (All-India Edition).

Sen, Surendranath. Matriculation Arithmetic.

Chakravarti, Jadavchandra. Arithmetic.

Students' Matriculation Arithmetic (Students' Library).
De, Gaurisankar. Matriculation Arithmetic.

Geometry

Bengali

Ganguli, P. Saral Jyamiti.
Hall, Stevens and Sen. Jyamiti Parichay, Parts I-V.
Ray, C. and Sarkar, M. Nutan Jyamiti.
Ganguli and Sen. Adhunik Jyamiti.
Ganguli, S. M. Prabesika Jyamiti.
Basu, Sailendrakumar. Jyamiti Prabesika.
Basu, K. P. Adhunik Jyamiti.
Sen, N. N. Sahaj Jyamiti.
Sen, Jogeschandra. Prabesika Jyamiti.
De, Rebatiraman and Nag, Haripada. Saral Jyamiti, I-IV.
Dey and Nag. Saral Jyamiti.
Chakravarti, Jadavchandra. Jyamiti, I-IV and V.
Sen and Gupta. Saral Jyamiti.
Acharyya and Banerjee. Abhinaba Jyamiti.
Khastagir, Karunamay. Prabesika Jyamiti.
Mukherjee, Phanibhushan. Jyamiti Prabesika.
Basu, Someschandra. Prabesika Jyamiti.
Bose and Ray. Saral Prabesika Jyamiti.
Haldar, Bijayprasanna. Jyamiti-Sar.
Mukherjee and Gupta. Sahaj Prabesika Jyamiti.

(For ADDITIONAL MATHEMATICS only)

De, Rebatiraman. Saral Jyamiti-o-Trikonamiti.
Ray, C. and Sarkar, M. Nutan Jyamiti, Part II.
Ganguli, S. M. Prabesika Jyamiti (including a chapter on Trikonamiti)

Hindi

Chakravarti, J. C. Prabesika Rekhaganit, I-IV and V.
Hall, Stevens, Das and Sinha. Nabin Rekhaganit (Macmillan and Co.).

Urdu

Sufi, Muhammad Ebrahim. Urdu Matriculation Geometry.
Hall, Stevens and Das. Ilm-i-Hindsai Jadid (Macmillan and Co.).

Assamese

Das, Radhakanta and Das, Santiram. (1) Jyamiti, V and Trikonamiti
Prabesika. (2) Jyamiti Prabesh, Pts. I-IV.
Das, Chandrakanta and Raychaudhuri, Dwijendranath. Prabesika
Jyamiti.
Ahmed, Saifuddin. Jyamiti Prabesika.

English

De, Gaurisankar. Matriculation Geometry.
Basu, S. C. Matriculation Geometry.
Students' Matriculation Geometry (Students' Library).
Hall and Stevens. Schools Geometry, Parts I-V.
Basu, K. P. Modern Geometry.
Perkinson, W. and Pressland, A. J. Primer of Geometry.
Butt, M. A. Plane Geometry for High Schools.

ARITHMETIC AND DOMESTIC SCIENCE INCLUDING DOMESTIC HYGIENE

(For Female Candidates)

Arithmetic

Books recommended :—

The same as for male candidates.

Domestic Science including Domestic Hygiene

The subject is to be studied in accordance with the syllabus.

• Books recommended :—

To be notified later.

List of Appliances for teaching Domestic Science including Domestic Hygiene

Table—5 feet 6 inches long, 4 feet wide for the teacher for demonstration purpose.

Black Board.

Ovens—two girls to one washing sink.

Cooking utensils—

Measuring cups and measuring spoons.

Spoons—a set of 6, of different measurements.

Individual spoons for cooking purpose—a set of 6, of different measurements, for each of three girls.

Knives, sieves.

Rolling board and pins.

Jharans for dusting, and wiping utensils.

Plates, cups, saucers, tumblers for dining.

Lockers—two girls to one for keeping utensils, etc.

Stools—for students to sit on rather than desks and benches.

Aprons for students to wear during the cooking class.

Laundry—Washing sinks, mangle, table for ironing, irons (2).

String and pegs for cloths and blankets for ironing board.

Cupboard for keeping goods for the class in general.

Large washing sinks for general washing.

A set of charts and pictures for demonstrational purpose (composition of vegetables, meats, eggs, fish, fruits, etc.).

Bed—to make bed for the home and for a patient, mattress, sheets.

A crib or basket for a baby.

Mattress, pillow, washing tub, towel.

A model house—Plan showing the ideal arrangements of rooms, latrines, outhouses, etc. (This may be made in the school.)

A simple apparatus to demonstrate the principles of ventilation (already included in the list of appliances for Elementary Scientific Knowledge).

A set of charts, illustrating germs, bacilli and other carriers of diseases.

A quantity of soda, blue starch, *ritra* for laundry work.

Samples of cotton, wool and silk.

Charts showing the structure of the human body and the functions of the different organs thereof (already included in the list of appliances for Elementary Scientific Knowledge).

Thermometer and squared paper to make temperature chart for doctor's use and for keeping other records.

Measure-glass, feeding cups, syringe, ice-bag.

A set of first-aid appliances : tincture iodine, benzoin, bandages, cotton, etc.

Powdered rice and coloured flour for *alpana*.

Dhup, *dhuna*, sulphur, bleaching powder, phenyle, etc., for cleaning.

CLASSICAL LANGUAGES**Sanskrit****TEXT-BOOKS**

Matriculation Sanskrit Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Grammar

Sanskrita Vyakarana Pravesika (latest edition, published by the Calcutta University).

Pali**TEXT-BOOKS**

Matriculation Pali Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Grammars recommended :—

Balavatara (latest edition, published by the Calcutta University). The Sutras on Samasa, Karaka and Vibhakti only.

Chakrabarti, Nilmani and Ghosh, Mahendrakumar. Pali Grammar, (the whole).

Arabic

TEXT-BOOKS

Matriculation Arabic Selections (1941 edition, published by the Calcutta University). The following pieces only are to be read :—

(a) Prose

1. al-Quran, from الركوع السادس من الجزء الثاني to the end of الركوع العاشر من الجزء السادس والعشرين (pages 3-35 top);
2. Jawahiru'l Adab, from مولد النبي to the end of نخبه من احوال سيدنا علي (pages 91-96);
خطبة للإمام خطبة النبي صلى الله عليه وسلم to the end of لفوتوغراف بقلم حضرة الفاضل الشيخ ططاوى (pages 111 middle-117);
from ملك سليمان بن داود to the end of كتمان السر (pages 132-156);
3. Majani'l Adab, from ملك سليمان بن داود to the end of كتمان السر (pages 132-156);
4. Nukhabu'l. Mulah, whole (pages 184-188);
5. Tarikhi Tabari (pages 199-216);
6. Alfiz Layla, السفرة الثالثة (pages 236-247);

(b) Poetry

1. Diwan-u-'Ali, the whole (pages 248-263).
2. Jawahiru'l Adab, from في المديح to the end of في العسد (pages 264-282 middle).

Grammars recommended :—

- (1) 'Ubaidullah (al-'Ubaidi). A Grammar of Arabic Language. 1938 Edn.—(Published by the Calcutta University).
- (2) Sobhan Maulana Abdus and Amir Husain, Qazi Md. Anglo-Arabic Grammar (Empire Library, Dacca).
- (3) Musa, Shamsul Ulama Khan Bahadur M. Prathamik Arbi Byakaran-o-Rachana.
- (4) Osman Ghani, A. B. Mohammad. Nutan Arbi Byakaran (Osmania Library, Banglabazar, Dacca).
- (5) Musa, Shamsul Ulama Khan Bahadur M. Kitabul Insha, Book I (Arabic Composition and Letter-writing).

Persian

TEXT-BOOKS

Matriculation Persian Selections (latest edition, published by the Calcutta University). The following pieces only are to be read :—

(a) Prose

- (1) The Safar Nama.
- (2) „ Gulistan.
- (3) „ Baharistan.
- (4) „ Humayun Nama.
- (5) „ Safinat-ul-Awliya.
- (6) „ Kitabu'l Ma'arif (the whole).

(b) Poetry

1. Ibn Yamin'muqattaat.
2. The Ghazals of Hassan.
3. Ruba'is of 'Attar.
4. Ruba'is of 'Ubaydi.
5. Iraj Mirza.

Grammars recommended :—

- (1) Mohammad, A. A. K. Matriculation and I.A. Persian Grammar.
- (2) Hadi, Maulvi Abdul. Anglo-Persian Grammar.
- (3) Jasimuddin. An Easy Persian Grammar and Composition.

Greek

TEXT-BOOKS

Xenophon. Anabasis. Book IV.

Euripides. Alcestis.

New Testament—The Gospel according to St. Luke, Chapters I-VI.

Latin

TEXT-BOOKS

Caesar. De Bello Gallico, Book II.

Virgil. Aeneid, Book VI (verses 1-547).

Classical Armenian

TEXT-BOOKS

Prose

Elishe. History of the War of the Vardanians, Parts I and II.

New Testament—The Gospel according to St. Mathew, Chapters II-VIII

Poetry

Elishe Vardapiet. Dorian's Course of Classical Armenian, Part I.

Grammar recommended :—

Gafamajian.

Hebrew

TEXT-BOOKS

Genesis, Chapters 1-14.

Isaiah, Chapters 35-39.

Psalms, 1-10.

Grammar recommended :—

Davidson. Hebrew Grammar.

Syriac

TEXT-BOOKS

Gospel of St. Mark (Peshitto Version), Chapters V-VII.

Gospel of St. John (Peshitto Version), Chapters VIII-XV.

St. Ephraem "On Wisdom," Chapters I-XX.

Grammar recommended :—

Robinson, T. H. Syriac Grammar, Sections I-XX.

Classical Tibetan

TEXT-BOOK

Matriculation Course in Classical Tibetan (published by the Calcutta University).

INDIAN VERNACULARS

Bengali

TEXT-BOOKS

Prose

Matriculation Bengali Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Poetry

Majumdar, Mohitlal. Kavya Manjusha. *Pieces to be read will be selected later.*

The following books are prescribed for Rapid Reading :—

Md. Ibrahim. Hirak Har.

Ghatak, Atulchandra. Asutosher Chhatra-Jiban.

Assamese

TEXT-BOOKS

Kataki, Sarbeswar. Sahitya Kosh. *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading —

Any two of the following :—

Barua, Hariprasad. Maina.

Sarma, Maheschandra. Chandramati.

Goswami, Saratchandra. Asamiya Sadhukatha.
Chaliha, Debeswar. Mahabharater Katha.

Grammar recommended :—

Barua, Hemchandra. Asamiya Byakaran.

Hindi

TEXT-BOOKS

- (1) Prem Chand. Sapta Saroj.
- (2) Nabin Padya Sangraha (Revised Edition of Sambat 2001) (Hindi Sahitya Sammelan, Allahabad). *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any two of the following—

Bhakta Chandrika (Gita Press, Gorakhpore).
Avishkar ki Kahaniya (Bharati Publishers, Ltd., Patna).
Premchand. Panch Prasang.
Singh Srinath. Prithwi Ki Kahani (Indian Press, Allahabad).

Uriya

TEXT-BOOKS

Prose

Rath, Mruttunjay. Prabandhapatha.
Ray, Sasibhushan. Rituchitra.
Bal, Nandakisor. Kanakalata.

Poetry

Patnaik, Padmacharan. Padmapakhura.

Books prescribed for Rapid Reading :—

- (1) Senapati, Phakirmohan. Galpa-swalpa or Misra, L. R. Jana Sakti.
- (2) Das, Nilakantha. Arya Jiban.

Khasi

TEXT-BOOKS

- (1) Soso Tham. Ki Phawer U Aesob.
- (2) Rabon Singh. Ka Kitab Jingphawar (from page 16 to end).
- (3) Rev. J. Vacciarelo. Ki Dienjat Jong Ki Longshuwa. (New edition).
- (4) H. Elias, S. C. Ka Pangangiat Ksiar Ki Saw Aiom (pages 107 to 176).

Books prescribed for Rapid Reading :—

Any two of the following—

Rabon Singh. Ka Kot Puriskam.
Primrose Gathphoh. Ki Khanatangbad U Sier Lapalang.
Theodore Cajee. Ka History Jong Ka Ri Assam bad India.
Mondon Bareth. Ka Pariskam U Aladdin.

Grammar recommended :—

Nissor Singh. Hints on the Study of the Khasi Language.

Telugu

TEXT-BOOKS

- (1) Kavyamala. (Sri Tempati Venkateswara Book Depot of Rajmudry.
- (2) Subba Rao, K. V. Hampi Kshetramu (Andhra Patrika Office, Madras).
- (3) Sree Seshadri Ramana Kavalu. Kundapatti Muttadi.

Books prescribed for Rapid Reading :—

- (1) Varigonda, Satyanarayana. Yavanadatta (V. R. Sastrulu & Sons, Madras).
- (2) Rao, V. Venkata. Adhunik Vignanam (Sarada & Co., Vizianagram).

Grammar recommended :—

Rama Kotaya. Vyakarana Bodhini.

Marathi

TEXT-BOOKS

Prose

Ranade, Ramabai. Amachya Aushyatil Athavnai.
Apte, L. G. Bakulashar.

Poetry

Pandit, Vaman. Vairagya-satak (from Niti-satak).
Lagu, R. K. (edited by). Sahityo Suvarna.

Books prescribed for Rapid Reading :—

Saraswati.
Apte, Harinarayan. Ushakhal.

Gujarathi

TEXT-BOOKS

Khansaheb, A. N. (edited by). Sahitya Kallol, Book 3.

Books prescribed for Rapid Reading :—

Munshi, K. M. Patan-ni-Prabhuta.
Munshi, K. M. Navalikao.

Grammar recommended :—

Trivedi, Kamalasanker Pranshanker. Gujarati Bhashanu Vyakaran.
(Macmillan & Co.).

Maithili

TEXT-BOOKS

Prabesika Maithili Sahitya (Pustaka Bhandar, Laheria Sarai, Darbhanga).

Books prescribed for Rapid Reading :—

Gadya Kusumanjali (Maithili Sahitya Parishad, Laheria Sarai, Darbhanga).

Gadya Manjusha (Maithili Sahitya Parishad, Laheria Sarai, Darbhanga).

Book recommended for General Reading :—

Kumar, Kuseswar. Siksha Sopana.

Grammars recommended :—

Sinha, Ganapati. Bala Maithili Vyakaran.
Jha, Akshaylal. Maithili Vyakaran.

Tamil

TEXT-BOOKS

Sundarsubramaniam. Thirukural-Neethi-Stories (Alliance Company, Mylapore, Madras).

Bharata Saram (The Vivekabodhini Office, Mylapore, Madras).

Sesha Iyengar, T. S. Namathu, Thi Nattu Charitram, Parts I and II
(C. Coomarswami Naidu & Sons, Madras).

Books prescribed for Rapid Reading :—

Swaminathanier, T. A. Dasaretram (C. Coomarswami Naidu & Sons, Madras).

Mudaliar, P. M. Murugesu. Kodandaraman (C. Coomarswami Naidu & Sons, Madras).

Grammar recommended :—

Mudaliar, C. R. Namasivaya. Elementary Grammar (Sittilakkana-vailakkam for Higher Studies) (C. Coomarswami Naidu and Sons, Madras).

Kanarese

TEXT-BOOKS

Prose

Krishnarao, A. N. Sandhyaraga (Satyasadhan Pustak Bhandar Bangalore City).

Jaimini Bharata Kathasangraha (Karnataka Sahitya Parishad, Bangalore City).

Poetry

Lower Secondary Kanarese Text (Mysore, Department of Education Bangalore). Poetry portion only (latest issue).

Books prescribed for Rapid Reading :—

Any two of the following—

Sri Ramkrishna Paramhansa (Mysore University Publication).

Iyengar, K. Krishna. Bharateeya Itihas Prabesika, Part I (published by Satyasadhana Prakatana Mandira, Bangalore).

Srinivasmooty, M. R. Bhakti Bhandari Basavanna.
Tingalayaru, Madhava. Jagriti (published by Karnataka Hitaishi
Company, Bombay).

Grammars recommended :—

Spencer. Kanarese Grammar.
Kannada Shabdadarsha.

Malayalam

TEXT-BOOKS

Prose and Poetry

Gadyamalika, Part I.

Vallathol Narayana Menon. Sahitya Manjari, Part I.

Books prescribed for Rapid Reading :—

Sankunui Kottarathi. Aithiyamala, Part I (Mangalodayam Press,
Trivendrum).

Panikar, R. Narayana. Seeta Nirvasan (Reddiar Press, Trivandrum).

Grammar recommended :—

Raja Verma, A. R. Raja. Sabda Sodhini.

N.B.—All these books may be had at the B. V. Book Depot, Trivandrum.

Garo

TEXT-BOOKS

The Book of Psalms (the whole).

Marak, Jobang and Sangma, Simison. Garo Folk-Lore, Part I.

Holbrook, Miss L. M. Sastrono Katarang, Books III-V.

Books prescribed for Rapid Reading :—

Marak, Wilson K. Songregipani Songreani.

• Marak, Jobang. Garo History, Part I.

Manipuri

TEXT-BOOKS

Lambatan Kamal Singh. Madhabi.

Kh. Chaoba Singh. Phidam.

Book prescribed for Rapid Reading :—

Singh, S. Ibungohal. Narasinha.

Lushai

TEXT-BOOKS

Savidge, F. W. and Dura. Esopa Thawmthu.

Savidge, F. W. and Mama, L. Kristian Vanram Kawag Zawmthu.
Acts of the Apostles.

Books prescribed for Rapid Reading :—

Tales of Old Lushai.

History of Lushai (Part I).

Genesis.

Grammar recommended :—

Sardy, Frederick J. The Elements of Lushai Grammar.

Santali

TEXT-BOOKS

Hor Kahiniko (Benagaria Mission Press, S.P.).

Kathamala (Aesop's Fables in Santali: Benagaria Mission Press).

Pahil Mose Puthi (Genesis) and Mark Olak' Boge Hokigot (St. Mark)
(from the Santali Version of the Bible).

Books prescribed for Rapid Reading :—

Horko-ren Mare Hapramko-reak Katha (Benagaria Mission Press).

Chotrao Desmanjhireak Katha (Benagaria Mission Press).

Grammars recommended :—

Bodding, P. O. A Santali Grammar for Beginners.

Cole. Santali Grammar.

Modern Tibetan

TEXT-BOOKS

Dri-med-kun-Idan-gyirnam-thar (Asiatic Society of Bengal).

Sindhi

TEXT-BOOKS

Prose and Poetry

Bombay University Selections in Sindhi Prose and Poetry for 1945.

Books prescribed for Rapid Reading :—

Gull Kirpalani. Gora.

Gurbakhshani, Dr. H. N. Nurjahan.

Mamtora, Asanand (compiled by). Motian-jo-Mahran (Selections from Sindhi Poets).

Sinhalese

TEXT-BOOKS

Loweda Sangarawa, Verses from 53 to end.

Kusajataka Kavya, Chapters I to III.

Saddharma Alankara (Tebhatika, Bodhiraja and Arənnaka Vargas).

Books prescribed for Rapid Reading :—

Lanka Kathawa by Simon de Silva.

Pujavaliya, Chapters 8, 9 and 10.

Grammar recommended :—

Weragama Bandara—Sidatsangarawa.

Nepali

TEXT-BOOKS

Prose

Nepali Gadya Sangraha.

Nepali Sankshipta Ramayan (Nepali Bhashaprasasini Samiti).

Bir Balbhadra (Nepali Sahitya Sammelan, Darjeeling).

Poetry

Bhanu Bhakta Ramayan : Sundarkanda (Ed. by S. B. Gemali).

Paudyal, Lekhanath. Ritu Bichar.

Devacota, L. P. Muna Madan.

Books prescribed for Rapid Reading :—

(1) Pandey, Rudra Raj. Nava Ratna (Durbar School, Kathmandu, Nepal) or Shakespeare Katha Sangraha.

(2) Any one of the following two books :—

Ramkrishna Kuwar (Nepali Bhasha Prakasini Samiti).

Drabya. Shah-Ko Jiwan Charitra (Nepali Sahitya Sammelan, Darjeeling).

Grammar recommended :—

Sigdyal, Pandit Somnath. Madhya Chandrika.

Punjabi (Gurumukhi)

TEXT-BOOK

Punjab University Matriculation Punjabi (Gurumukhi) Course for 1942 (pp. 45-232, 273-81, 436-454).

Books prescribed for Rapid Reading :—

Gyani, S. Sohan Singh. Uddami Munde (published by Rai Sahib Munshi Gulab Singh and Sons, Lahore).

Grammar recommended :—

Gangawala, Master Karam Singh. Nawin Punjabi Vyakaran, Bhag III (Khalsa College, Amritsar). Pages 1 to 100 and pages 271 to 323.

Urdu

TEXT-BOOK

Matriculation Urdu Selections (University Publication). *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any one of the following—

Nazir Ahmad. Muntakhab-ul-Hikayat.

Khan, Abdullah. Hikayat-i-Shirin, Part 3.

Zubairi Mohd. Husain. Insha Pardazi.

Grammars recommended :—

Hasan, S. Zafar. Tahsilul Qawa'id (published by Ram Narain Lal, Allahabad).

Nural Haq, Maulvi Md. Urdu Byakaran Sar.

Inayatullah, Maulvi S. H. Md. Prabesi a Urdu Bhashar Byakaran.

Modern Armenian

TEXT-BOOKS

Prose

Armenian Literature, by Papasian. pages 335-632.

Books for Rapid Reading :—

Koushakian, T. Khrimian Hairig.

Aharomian, A. Im Hairenik.

Raffi. Khent.

Poetry

Hai Kroghner. Volume II, pp. 218-488.

MODERN EUROPEAN LANGUAGES (OTHER THAN ENGLISH)

French

TEXT-BOOKS

1. Andre Laurie. Memoirs d'un collegien (edited by W. J. Fortune) (Macmillan & Co., Ltd.).

2. Le Fontaine. Selected Fables (edited by C. Gugen) (Oxford University Press). The following pieces only :—

(1) La Cigale et la Fourmi

(2) Le Corbeau et la Renard

(3) Le Grenouille qui veut se faire aussi grosse que le Boeuf

(6) Le Loup et l'Agneau

(7) Le Mart et le Bucheron

(8) Le Renard et la Cigogne

(9) L'Enfant et le Maitre d'Ecole

(10) Le Chene et le Roseau

(12) Le Conssil tenu par les Rats

(14) Le Lion et le Moucheron

(15) Le Lion et le Rat

(16) La Colombe et la Fourmi

German

TEXT-BOOKS

Hauff. Das Wirstehaus im S pessart Marchen (Macmillan's Primary Series).

Buchheim (Edited by) Deutsche Lyrik (Macmillan Golden Treasury Series).

The following pieces only :—

(2) Ein' Feste Burg ist unser Gott, (7) Lisbestreue, (40) Dis Wrote des Glauoans, (65) Die Huffnung, (70) Trest in Thraenen, (72) Schaefers Klagelied, (84) An die Freude, (87) Gesang der Geister ueber den Waessern, (96) Seh-nucht, (106) Der Iuengling am Bache, (123) Wunsch, (162) Freiheit.

Italian

TEXT-BOOKS

Manzoni. I premissi Sposi (edited with notes and vocabulary by James Geddes and E. H. Wilkins and published by D. C. Heath & Co. Price 2s. 6d.

Collodi Avventure di Pinocchio.

The Italian Poets (Blackie). The following pieces only :—

Manoni. I Cinque Maggio.
 Leopardi. I Passeco Solitario.
 Zanelia. Sopra una Conchiglia Fossile.
 Gramucci. I Bove.
 Graf. I Canto del Cipresso.
 Pascoli I Bosco.
 D' Annunzio. Agli Olivi.

• Ada Nagri. Fatalita.
 Husso J. L. Practical Italian Grammar (Published by D. C. Heath and Co. Price 4s. 6d.).

Portuguese

TEXT-BOOKS

Prose

Louise Ey. Portuguese Conversational Grammar.

Poetry

Adeodata Barretto. O Livre da Vida.

For Rapid Reading :—

Eca de Queros. O Prime Basilio.
 Rarnalhe Oritigao. John Bull.

ELEMENTARY SCIENTIFIC KNOWLEDGE

The subject is to be studied in accordance with the syllabus prescribed in the Regulations. The following books are recommended :—

Bengali

Bhattacharyya, Roy and Chakrabarti. Prabesika Bijnan.
 Bhattacharyya and Majumdar. Prathamik Bijnan.
 Mookerjee and Mitra. Bijnan Prabesh.
 Dutt, Arunkumar. Prathamik Bijnan.
 Bhattacharyya, Hemendrakumar. Bijnaner Path.
 Banerjee, Ganapati. Saral Bijnan Parichay.
 Ray and Mitra. Bijnan Prabesika.
 Basu, Sukumar. Bijnan Prabesika.
 Basu, Rashbehari. Bijnan Siksha.
 Mukherjee and Bajpai. Bijnan Prasanga.
 Basu, Girishchandra. Bijnan Alochana.
 Datta, Manoranjan. Prathamik Bijnan.
 Ghosh and Chakrabarti. Bijnan Parichay.
 Khuda, Md. Qudrat-i. Bijnaner Bichitra Kahini.
 Sen, Majumdar and Sinha. Bijnan Mukul.
 Datta and Mukherjee. Saral Bijnan.
 Hunter, J. and Ray, S. K. Prabesika Bijnan.
 Pal, Bijaykrishna. Bijnan.

Assamese

Khuda, Md. Qudrat-i. Bijnaner Bichitra Kahini.
 Bhuyan, H. C. Bhattacharyya, M. C. and Burdaloj, U. C. Prabesika Bijnan.

Urdu

Khuda, Md. Qudrat-i. Science ki Anokhi Kahini.

Hindi

Khuda, Md. Qudrat-i. Bijnan ki Bichitra Kahini.

English

Hughes and Panton. Elementary General Science (in four parts).
 Mukherji, D. Elementary Scientific Knowledge.

List of Appliances required for teaching Elementary Scientific Knowledge

1 and 2. *Physiography*—

See the list of apparatus for teaching Geography in High Schools printed in the Regulations. A collection of rocks and minerals is essential.

3. *Elementary Biology*—

Morphological Charts

- (1) Chart showing different kinds of Roots—1.
- (2) Chart showing different kinds of Stems—1.

- (3) Chart showing different kinds of Leaves—1.
- (4) Chart showing different kinds of Flowers—1.
- (5) Chart showing different kinds of Fruits—1.
- (6) Chart showing the different parts of Rice plant—1.
- (7) Chart showing the different parts of Tea plant—1.
- (8) Chart showing the life history of Ant—1.
- (9) Chart showing the life history of Bee—1.
- (10) Chart showing the life history of Spider—1.
- (11) Chart showing the life history of Mosquito—1.
- (12) Chart showing the life history of Butterfly—1.
- (13) Chart showing the life history of Frog—1.
- (14) Chart showing the anatomy of Earthworm—1.
- (15) Chart showing the anatomy of Fish—1.

Note.—Experiments on respiration, assimilation and transpiration of plants can be shown by apparatus suggested (in Sections 5 and 6 following) for Elementary Physics and Chemistry parts of the syllabus.

4. *Elementary Anatomy and Physiology*—

Morphological Charts

- (1) Chart showing the Skeleton System—1.
- (2) Chart showing the Skeleton Muscular System—1.
- (3) Chart showing the Skeleton Circulatory System—1.
- (4) Chart showing the Skeleton Respiratory System—1.
- (5) Chart showing the Skeleton Digestive System—1.
- (6) Chart showing the Skeleton Nervous System—1.
- (7) Chart showing the Skeleton Structure of the Skin—1.

5 and 6. *Elementary Physics and Chemistry*—

Ruler, Boxwood, 1 meter long 1/10 of an inch on one edge and mm. and cm. on the other—1 only.

Measuring cylinders, glass, one graduated in cubic inch and the other in cubic centimetre—2 only.

Balances, all purposes 250 gm. cap. with sp. gr. stool or extra short pan sensitively 3.2 mgrms.—1 only.

Weight box in hard wood box, 1 to 100 grms. with fractional weights—1 only.

Level of water, apparatus to show, of glass, with 5 branches—1 only.

Sputing cylinder to show liquid pressure at different depths—1 only.

Apparatus to show Archimedes' Principles, Bucket and Cylinder—1 only.

Glass Syringe—1 only.

Spirit Level—1 only.

Barometer, Syphon, fitted with Mercury—1 only, or

Barometer Tube—2 only.

Trough 2" diam. for the above—2 only.

Funnel (very small) for the Barometer tube—2 only. (Mercury)—1 only.

Expansion, Cubical Gravesand's Ball and Ring to show—1 only.

Wall Thermometer, double scale, centigrade and Fahrenheit, of wood—1 only.

Conduction of Solids (different metals), Ingenhousz's Apparatus to show—1 only.

Ventilation Apparatus, wooden box with two openings on top over which chimneys are placed (can be made to order)—1 only.

Drawing Board to be covered with white paper (for Reflection and Refraction expts. can be made to order)—1 only.

Drawing Board pins for the above—6 only.

Hair pin with white-knob—1 dozen.

Prism glass, equilateral, length 75 mm., sides 38 mm. and a rectangular glass block—1 each.

Slit of zinc sheet 4" sq. on stand—1 only.

Screen 6" × 4" zinc on stand—1 only.

Lens, concave and convex (on each), with one wooden holder. Focal length 26 cm., diam. 50 mm.—1 set.

Magnifier, triple power, in horn mount 30 mm.—1 only.

Candle holder, adjustable—1 only.

Lodestone, small in paper box—1 only.

Magnet Bar, 6" × 2" —1 only.

Horse-shoe magnet, 2" —1 only.

Iron Filings—1 lb.

Magnetic Needle, 2", brass centre on pivot on wooden base—1 only.

Compass Needle—1 only.

- Stirrup suspender—1 only.
 Knitting Needle, steel, for magnetisation—1 dozen.
 Ebonite Rod, 6" long—2 only.
 Silk piece—1 only.
 Flannel piece—1 only.
 Simple Electric cell, made up of outer glass vessel and $\frac{1}{2}$ plates, one of copper and another of zinc, with binding screws—1 set.
 Leclanche cell—charged porous pot, zinc, rod 1 lb. ammon chloride, complete with outer glass vessel 2 pints—3 only.
 Electromagnet (with armature and connecting screws)—1 only.
 Electric Bell, 2" gong, with push key—1 only.
 Connecting wire D. C. C. No. 22.
 Apparatus to show Electrolysis of water—1 only.
 Torch, three-celled, with 3 cells—1 only.
 Apparatus to show the heating effect of current (containing wooden base, copper connector, binding screws and platinum wire 3" $\times$.019 mm.)—1 only.
 Spirit lamp, glass, complete, with wick and holder 120 c.c.—2 only.
 Tripod, Iron, 15 cm. high, 4" top—2 only.
 Wire gauge, iron, 20 mesh, 13 cm. sq.—3 only.
 Retort stand, 20 rod, with retort ring—1 set.
 Clamp, retort with right hand and left hand screw—1 only.
 Condenser clamp, cheap—1 only.
 Glass rod, 3.6 mm. diam.— $\frac{1}{4}$ lb.
 Glass tubing, 3.7 mm. bore—1 lb.
 File, Triangular and Rat-tail, one each—2 only.
 I. R. tubing, $\frac{3}{8}$ ", $\frac{1}{2}$ ", and $\frac{3}{4}$ "—4 feet each.
 Cork, velvet, assorted 12, 14, 18, 21, 24 and 28 mm. diam.— $\frac{1}{2}$ gross.
 Cork-borer, nickelled brass without handle, but with rod set of 6—1 set.
 Test tube, glass, 5" $\times$ $\frac{5}{8}$ " in card-board box—2 dozen.
 Test tube brush—3 only.
 Test tube stand, teakwood, 12 holes in 2 rows—1 only.
 Test tube, lamp blown Kav-Bob, hard glass 7" $\times$ $\frac{1}{2}$ "—3 only.
 Beaker with spout (100, 200, 250 c.c., 1 each)—1 set.
 Beaker without spout for boiling (100, 200, 250 c.c., 1 each)—1 set.
 Flask F. B. (125, 250, 500 c.c., 1 each)—1 set.
 Flask R. B. (125, 250, 500 c.c., 1 each)—1 set.
 Evaporating Basin, S. C. P. Porcelain, 10 cm. with spout—2 only.
 Glass tumblers (medium size)—3 only.
 Funnel glass, $7\frac{1}{2}$ cm. diam. and 10 cm. diam.—1 each.
 Pneumatic trough (24 cm $\times$ 12 cm.)—1 only, or
 Enamel bowl—1 only.
 Bell jar with stopper (8" $\times$ 5")—1 only.
 Gas jar with ground glass cover (8" $\times$ 2")—3 only.
 Bee-hive shell—1 only.
 Watch glass, 6 cm. diam.—2 pairs.
 Condenser, Leibig's I. R. joint, 30 cm.—2 only.
 Woulfe's bottle, complete with thistle funnel, delivery tube and cork, and 500 c.c., one each—2 only.
 Deflagrating spoon—1 only.
 Bottle, Reagent, wide-mouthed with stopper, 60 c.c.—6 only.
 Bottle, Reagent, narrow-mouthed with stopper, 125 c.c.—6 only.
 Filter Paper C. S. and S. No. 595, qualitative, 9 cm. diam. 1 packet, (100 sheets).
 Litmus Paper (Blue and Red, one pkt. each)—2 packets.
 Candle—2 only.
 Magnesium ribbon, 1 oz. in a phial—1 phial.
 Sulphur Roll in tin—1 lb.
 Parafin, hard—1 lb.
 Potash Chlorate, coml. in bottle—8 ozs.
 Manganese dioxide, 80 per cent. in bottle—8 ozs.
 Zinc, granular in bottle—4 ozs.
 Alum Potash in bottle—4 ozs.
 Pot. Permanganate—2 ozs.
 Copper sulphate, pure crystal in bottle—4 ozs.
 Carbon bisulphide P. B.—1 lb.
 Caustic Soda in bottle—1 lb.
 Sodium Carbonate—1 lb.
 Sulphuric Acid coml., S. G. 1740, in a glass-stoppered bottle—1 lb.
 Hydrochloric Acid coml., S. G. 1145-50, in a glass-stoppered bottle—1 lb.

Nitric Acid Pure, S. G. 1380, in glass-stoppered bottle—1 lb.
Copper turnings in bottle—8 ozs.
Marble chips in tin—1 lb.
Lime in tin—1 lb.
Common salt in bottle—4 ozs.

Each school may purchase the following additional apparatus :—

- One Microscope or a Magic Lantern with slides.
 - Dissecting tray—1 only.
 - Scalpel, fine point forceps and scissors with 6 pins—1 set.
 - Primus stove with inclined burner for glass blowing, soldering, etc.
- 1 only.

ELEMENTS OF PHYSICS AND CHEMISTRY

The subject is to be studied in accordance with the syllabus. No book is recommended.

MENSURATION AND SURVEYING

The subject is to be studied in accordance with the syllabus. The following book is recommended :—

Mitra, G. B. Matriculation Mensuration.

ELEMENTARY MECHANICS

The subject is to be studied in accordance with the syllabus.

The following books are recommended :—

- Sen, A. N. Elementary Mechanics.
- Briggs and Bryan. Matriculation Mechanics.

ELEMENTARY HYGIENE

The subject is to be studied in accordance with the prescribed syllabus :—

Books recommended to be notified later.

ELEMENTS OF BIOLOGY

The subject is to be studied in accordance with the syllabus.

Books recommended :—

- Berkes, Robert. Biology.
- Hunter and Sarkar. Prathamik Jibabidya (in Bengali).

BUSINESS METHOD AND CORRESPONDENCE

The subject is to be studied in accordance with the prescribed syllabus.

Books recommended :—

- Weston, W. J. Pitman's Guide to Commercial Correspondence and Business Composition.
- Walker, G. R. Commercial Correspondence, Office Routine and Mercantile Practice.

COMMERCIAL GEOGRAPHY

The subject is to be studied in accordance with the syllabus.

Books recommended :—

- Chatterjee, Brahmananda. Byabasay Bhugol.
- Chakrabarti, L. and Mitra, D. R. Baishayik Bhugol.
- Lay, J. S. World Geography, Book III—Commercial Geography.
- Preece and Wood. Modern Geography, Vol. I—The Foundation of Geography.
- Howarth, O. J. R. Commercial Geography (Revised Edition).
- Bertholomew, J. and Lyde. Oxford Economic Atlas.
- Dasgupta, A. Economic Geography of India.

ELEMENTS OF PUBLIC ADMINISTRATION IN INDIA

The subject is to be studied in accordance with the prescribed syllabus.

Books recommended :—

- Banerjee, Pramathanath. Bharatbarsher Sasan-paddhati.
- Sen, Mihirkumar and Dasgupta, Amarprasad. Bharater Sasan-paddhati.
- Banerjee, Indubhushan and Banerjee, Anilchandra. Bharater Sasantantra.

Banerjee, Binayendranath. Bharater Sasan-byabastha.
 Sen and Sen. Bharater Sasan-paddhati.
 Ray and Chakrabarti. Bharathbarsher Sasan-paddhati.
 Ghosh, A. K. Prathamik Bharatiya Rashttrasasan-niti.*
 Ghosh, A. K. Public Administration in India.
 Goswami, Mathuranath. Bharater Sasan-pranali (in Assamese).
 Barua, Binanda Chandra. Bharater Sasan-niti (in Assamese).

SEWING AND NEEDLE-WORK

(For Female Candidates)

The subject is to be studied in accordance with the prescribed syllabus.

Books recommended :—

Ray, Sujata. Suchi-silpa.
 Dasgupta, Upendranath. Cutting o Suchi-silpa Siksha.
 Maitra, A. G. and Maitra, A. K. Chhatkat o Siban Siksha.

For reference :—

Dasgupta, Upendranath. Master Tailor.
 Debi, Subasini. Siban o Cutting Siksha.
 Maitra, A. G. and Maitra, A. K. Cutters' Guide.
 Basu, Pratibharani. Saral Siban Siksha.
 Chaudhurani, Hiranmayi. Sahaj Selai o Cutting Siksha.

List of Appliances for teaching Sewing and Needle-work

- (1) A sewing machine.
- (2) Different kinds of books and current publications on embroidery, crochet, drawn thread, knitting, net-work, cross-stitch, cutting and pattern making.
- (3) One big and one small scissors.

Prepared works

A

- (1) *A child's frock* (6-10 years)—Any light coloured cotton cloth—2 yards—*A petticoat* (bodice and princess style)—Long-cloth—2 yards.
- (2) *A child's overall, cut and embroidered*—Any light coloured cotton cloth 2 yards—Silk thread 2 skeins.
- (3) *A magyar bodice*—Long-cloth 3 yards. *A blouse*—Any light coloured cotton cloth 1 yard. *A petticoat*—Long-cloth—1½ yards.
- (4) *A skirt*—Long-cloth—1½ yards.
- (5) *A knitted suit for a child (including cap)*—Wool 8 oz., Buttons (big) 6, Buttons (small) 4, Knitting needles 4.
- (6) *A pair of knitted socks on 4 needles*—Steel needles—Wool—2 oz.
- (7) *A patch in a garment made of cotton, silk and flannel*—Old garment and pieces of flannel, silk and cotton may be brought by the students.
- (8) *Darning, repairing a hole*—Old garments may be brought by the students. Darning cotton and needle.

For the above 8 items, scissors, 2 cotton reels, sewing needle and a carpet-needle will be needed.

B

To sew "*Kantha*" stitch, a baby's *kantha* may be made with old cotton and threads taken out of borders of old "saris."

The other stitches may be sewn on different items mentioned under A.

If they are sewn on sample—Cotton cloth. Silk threads 3 skeins.

Fancy work on net—Silk threads 2 skeins.

Jari work—Velvet—1 yard. Zari—1 tola.

Pillow case corner—Long-cloth—1 yard. A frame for drawn-thread work. Silk threads 2 skeins. Crochet cotton—1 ball. Crochet needle 1. One very sharp-pointed small scissors.

For *applique* work, pieces of cloths of different colours may be brought by the students.

MUSIC

(1) The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended to be notified later.

DRAWING AND PAINTING INCLUDING AN APPRECIATION OF FINE ARTS

The subject is to be studied in accordance with the Syllabus.

Books recommended for study :—

Gangoly, O. C. & Silpa Parichay.

Gangoly, O. C. - Bharater Bhaskarya.
 Gangoly, O. C. Rupa Silpa.
 Coomaraswamy. Introduction to Indian Arts (34 illustrations) (Theosophical Publishing House, Adyar, Madras, Price Rs. 3).

*List of Appliances required for teaching Drawing and Painting including
 An Appreciation of Fine Arts*

Note.—Each school seeking recognition in the subject will be required to provide at least five sets of the following appliances for teaching the subject :—

I. For the Theoretical Course for developing appreciation and understanding of the Fine Arts the following illustrative materials or such of them as may be available for study are prescribed :—

1. PAINTING

(a) Coloured Post Cards published by the National Gallery, London —

- No. 1007. Bellini. Portrait of Doge Loredano.
- No. 1003. Hobbema. The Avenue.
- No. 1072. El. Greco. The Agony in the Garden.
- No. 1082. Sassoferrato. Madonna in Prayer.
- No. 1004. Perugino. The Virgin Adoring.
- No. 1024. Rubens. "Chapeau de Paille."
- No. 1025. Turner. The Fighting Temeraire.
- No. 1089. Hogarth. The Shrimp Girl.
- No. 1075. Botticelli. Madonna and Child.
- No. 1008. Vermeer. A Lady at Verginals.
- No. 1098. Vinci, Leonardo. The Virgin of the Rocks.
- No. 1081. Rembrandt. Portrait of F. V. Wasserhoven.
- No. 1054. Corot. The Bent Tree.

(b) Coloured Post Cards published by the Medici Society, London :—

- No. 14. Fra Angelico. The Annunciation.
- No. 108. Vinci, Leonardo. Mona Lisa.
- No. 2. Vinci, Leonardo. Head of Christ.
- No. 129. Raphael. Madonna Della Sedia.
- No. 105. Lippi, Fillipino. An Angel Adoring.
- No. 101. Holbein. Georg Gisz.
- No. 155. Vermeer. Girl at the Casement.
- No. 47. Rossetti. The Annunciation.

(c) Published by F. Hofstaengl, Munich—

- No. 143. Pieta School of Avegnon.
- No. 13. Van Gogh. The Sunflower.

(d) British Museum Series of Coloured Post Cards—

- (1) Set B4. Japanese Colour Prints.
- (2) Set B46. Mughal Painters of the Early 17th Century.
- (3) Set B33. Indian Painting, Buddhist and Rajput Schools.

2. SCULPTURE

(1) Post Card No. XCVIII. Classical Greek Sculpture, published by the British Museum, London.

(2) A Picture Book of Gothic Sculpture, published by Victoria and Albert Museum, London.

(3) A special set of Post Cards of Indian, Indonesian and Chinese Sculpture, to be issued by Mr. O. C. Gangoly.

In studying these examples of Masterpieces, emphasis should be laid on the quality of their colour, composition and form and not on their subject-matter or their authors or their lives.

II. For the Practical Course the following Drawing Books are recommended :—

(a) Havell, E. B. Bengali Students' Drawing Books, Books I, II III (Macmillan & Co.) (Optional).

(b) Bose, Nandalal. Rupavali, Part II (Chuckerverthy, Chatterjee & Co.).

(c) Tagore, Dr. A. N. Indian Artistic Anatomy (published by the Indian Society of Oriental Art, Calcutta) (Optional).

B. B. DUTT,
 Registrar (Offg..)

CALCUTTA UNIVERSITY PUBLICATIONS

BOTANY (Contd.)

* **Analytical Key to the Commonly Occurring Natural Orders of Bengal**, by Surendrachandra Banerji, M.A., B.Sc., F.L.S. (Lond.). Size 5½" by 7½" pp. 140. Re. 1-8.

3. MEDICINE, SURGERY AND HYGIENE

Gleanings from my Researches, Vol. I. Kala-azar, its Chemotherapy, by Sir Upendranath Brahmachari, Kt., M.A., M.D., Ph.D., F.R.A.S.B., F.N.I. Crown 4 to pages 478. With numerous tables, charts and plates. The whole book is printed in Art paper. 1941. Rs. 10-0.

Do. Vol. II. Rs. 7-8.

This volume contains a series of the author's well known papers on Kala-azar including Chemotherapy of antimonial compounds in Kala-azar infection which have appeared from time to time in various journals. They record the evolution of the advances made in the treatment of a terrible tropical disease.

Every student of medicine ought to possess a copy of this book.

Chemistry and Toxicology of Nerium Odorum with a description of a newly separated Principle (Coates Memorial Prize, 1901), by Rai Bahadur Chunilal Basu, M.B., F.C.S. Demy 8vo. pp. 32. Re. 1-14.

A treatise on the properties of Nerium odorum, the sweet-scented oleander, known by the name of Karabi or Kaner.

Terminalia Arjuna (Coates Memorial Prize), by Lalmohan Ghoshal, L.M.S. Demy 8vo. pp. 8, with a chart. Re. 1-0.

The book gives a description of the plant and explains its popular uses, chemical composition, and therapeutic action.

Studies on Hemolysis, by U. N. Brahmachari, M.A., M.D., Ph.D. Demy 8vo. pp. 71. Rs. 2-4.

Among several other new facts brought to light by the author by the study of the physical aspects of hemolysis, two discoveries, viz., the fallacy of the hæmozonic value of blood, as worked out by Sir A. E. Wright, and a new method of testing blood, are of great value. All these are explicitly dealt with in this work.

Surgical Instruments of the Hindus (Griffith Memorial Prize, 1909), Parts I and II, by Girindranath Mukhopadhyay, Vishagacharyya, B.A., M.D., F.A.S.B. Demy 8vo. pp. 476 and 172, respectively. (Slightly damaged.) Reduced price Rs. 6-0.

History of Indian Medicine (Griffith Prize Essay), by the same author. With a Foreword by Sir Asutosh Mookerjee, Kt., C.S.I., etc.

Vol. I. Demy 8vo. pp. 403. Rs. 6-0.

Vol. II. Demy 8vo. pp. 433. Rs. 6-0.

Vol. III. Demy 8vo. pp. 386. Rs. 6-0.

The work consists of notices, biographical and bibliographical, of the Ayurvedic Physicians and their works on Medicine from the earliest ages to the present times. And as deities are said to be the propounders of the healing art, the notices of the gods have been culled from the Vedas and the Puranas. It traces the origin and development of Indian Medicine from the most ancient times and naturally the gods and goddesses, seers and sages, who celebrated the science find a place here.

Food (Adharchandra Mookerjee Lectures for 1929), by Rai Bahadur Chunilal Basu, C.I.E., I.S.O., M.B., F.C.S. Demy 8vo. pp. 122. Re. 1-8.

Cheap Balanced Diets (for Bengalis), by N. K. Ray, B.A., pp. 136. Re. 1-8.

This book which incorporates a thesis approved for the Calcutta University Jubilee Research Prize for 1936 gives an account of the dietary needs of the body and dietary values of the different food materials and shows how sound dietaries can be prepared in the cheapest possible way, satisfying the physiological needs of the individual at different stages of life and in the case of women, during pregnancy and lactation.

First Studies in the Health and Growth of the Bengali Students, by Anathnath Chatterji, M.B.B.S. Royal 8vo. pp. 60. As. 4.

Bhela Samhita (same as Vol. VI of the Journal of the Department of Letters). Royal 8vo. pp. 286. Reduced price Rs. 4-8. (Slightly damaged.)

It contains the complete text (in Sanskrit) of the Bhela Samhita, one of the most ancient and valuable treatises on Indian medicine.

* Text-book.

4. ANTHROPOLOGY AND ETHNOLOGY

Lectures on Ethnography, by Rao Bahadur L. K. Ananthakrishna Iyer, B.A., L.T., F.R. Lecturer in Anthropology, Ancient Indian History and Culture, Calcutta University. Royal 8vo. pp. 302. Rs. 6-0.

The materials gathered for the preparation of the lectures are mainly from a hand study of the people of South India in general and of Malabar, Cochin and Travancore in particular. The lectures have been properly illustrated by photographs taken from different parts of South India.

Contents :—Anthropology, Ethnography and Ethnology—Race—Racial history Malabar, Cochin and Travancore—Caste—Sex and Marriage—Family, Kinship and Social Organisation—Magic, Sorcery and Witchcraft—Evolution of Taste in Dress and Customs—Village Community in South India.

First Outlines of a Systematic Anthropology of Asia, by V. Giuffrida-Ruggeri (translated from Italian by Harachandra Chakladar, M.A.). Royal 8vo. pp. 110. Re. 1-8.

It gives an account of the anthropometric characteristics in respect of statura, cephalic index, and nasal index of living subjects with additional information on subject obtained by the author from different sources.

The Aborigines of the Highlands of Central India, by B. C. Majumdar. Demy 8vo. pp. i-iv+84. Re. 1-8.

In this monograph, the author has furnished a comprehensive view of all the tribes of Central India and has suggested some new propositions regarding the origin of racial characteristics of the Sabara-Kol people. It has been shown for the first time in this book how a large number of aboriginal tribes of the highlands of Central India are inter-related and bear genetic affinity to one another and how their social and religious institutions tend strongly to prove that the area aforesaid has been the land of racial characterisation.

• **A History of American Anthropology**, by Panchanan Mitra, M.A., Ph.D. Demy 8vo. pp. Rs. 2-8.

This book was originally presented and approved as a thesis for the degree Doctor of Philosophy in Yale University in Ethnic Psychology during the session 1924-25.

Elements of Social Anthropology, by B. C. Majumdar. D/ Crown 16mo. pp. 139+x. Rs. 1-0.

Culture and Race Origins or the Past Unveiled, by H. Bruce Hannah, B.A., Demy 8vo. pp. 158. Rs. 3-12.

Besides other cognate matters, the book generally deals with race-origins, developments, and race-movements, and differentiates, not only between Barbarous and Civilised Races, but also between Barbarous Races that were or are civilised and those that were or are uncivilised.

Anthropological Papers (New Series)

No. 1. Hos of Seraikella, Part I (Anthropological Papers, New Series, No. 1), by Ananta Chatterji, M.B.B.S., and Tarakchandra Das, M.A. Royal 8vo. pp. 94. (Profusely illustrated.) Rs. 2-0.

This is the first of a series of papers started by the Anthropological Department of the University of Calcutta. The first part deals with the special characteristics of life of the Hos of Seraikella, a state in the district of Singhbhum. The book is of great interest to all students of Anthropology.

Nos. 2 and 3. The Bhumijas of Seraikella and the Wild Kharias of Dhalbhum (Anthropological Papers, New Series, Nos. 2 and 3), by Tarakchandra Das, M.A. Royal 8vo. pp. 65 and 40. Rs. 2-8.

The Bhumijas form an important branch of the pre-Dravidian peoples of Nagpur. They are distributed over a wide range of territory including Bengal, Orissa, and Assam though the main section inhabits the district of Singhbhum. The major part of the tribe has adopted Hindu manners and customs and has secured a place in the Hindu social system. But a few still persist in observance of the older animistic faith together with their ancient manners and customs which also are undergoing modifications. The present monograph deals with a part of the latter section of the tribe inhabiting a small native state in the district of Singhbhum. It describes the social organisation, kinship system, religious beliefs, ideas and also the life-history of an individual. The monograph is well illustrated with several plates.

The Wild Kharias form an interesting tribe inhabiting the hills and jungles of Chota Nagpur and Orissa. Excepting one or two stray references in books of nothing is known to have appeared in print about this decadent tribe which still lingers on to the food-gathering stage of culture. The paper deals with the manners and customs, material culture and the religious beliefs and practices of the tribe. It is profusely illustrated. The ethnic types illustrated here are accompanied by records of anthropometric measurements—a novel feature in Indian ethno-photography.

No. 4. (Reprinted from the Journal of the Department of Letters, Vol. XXVI, 1935).

- (1) Primitive Religion, Social Organisation, Law and Government amongst the Santals, by P. C. Biswas, M.Sc, Humboldt Fellow, Berlin University, pp. 1-84.
- (2) An Ethnic Analysis of the Culture—Traits in the Marriage of Mymensingh, by Nirmal Chakrabarti, M.A. pp. 85-164.
- (3) Races of India, by Bhupendranath Datta, A.M. (Brown). Dr. Phil. (Hamburg).
- (4) The Khasis, by Tarakchandra Raychaudhuri, M.A., Lecturer, Calcutta University, pp. 249-72.
- (5) Vital Capacity of Bengali Students, by Anathnath Chatterji, M.B.B.S., Lecturer, Calcutta University, pp. 273-77.
- (6) Os Malare bipartitum in Bengali Cramia, by J. K. Gan, pp. 278-79.

Anthropological Papers in the Journal of the Department of Letters.

Vol. I (1920)—

Pre-historic Cultures and Races in India, by Panchanan Mitra, pp. 113-200.

Vol. III (1920)—

5. Pre-historic Arts and Crafts of India, by Panchanan Mitra, pp. 159-224.
12. Indo-Aryan Ethnic Origins, by H. B. Hannah, pp. 336-354.

Vol. IV (1921)—

1. Indo-Aryan Ethnic Origins, II, by H. B. Hannah, pp. 1-46.
3. Vatsyayana—the Author of the Kamasutra: Data and Place of Origin, by Haranachandra Chakladar, pp. 85-122.
4. On a Bihari Ceremonial Worship of Totemistic Origin, by Saratchandra Mitra, pp. 123-34.
8. The Aryans of India, by Bijaychandra Majumdar, pp. 271-88.
9. On the Karma Dharma Festival of North Bihar and its Munda Analogues, by Saratchandra Mitra, pp. 289-304.

Vol. V (1921)—

5. The First Outlines of a Systematic Anthropology of Asia, by Prof. V. Giuffrida-Ruggeri. Translated from Italian by Haranachandra Chakladar, pp. 167-276.

Vol. VIII (1922)—

4. High caste Hindu Marriage of Bengal with special reference to its Folk Elements, by Tarakchandra Das, M.A., pp. 67-84.
8. On the Cult of Sonaraya in Northern Bengal, by Saratchandra Mitra, pp. 141-72.
9. On the Cult of Sonaraya in Eastern Bengal, by Saratchandra Mitra, M.A., pp. 173-205.
13. Races of India, by Ramaprasad Chanda, pp. 295-312.

Vol. IX (1923)—

6. Indo-Aryan Origins and Developments, Racial and Cultural, by H. Bruce Hannah, pp. 145-64.

Vol. X (1923)—

5. On an Accumulation Droll from Eastern Bengal, by Saratchandra Mitra, pp. 145-53.
6. On a Musalmani Legend about the Sylvan Saint Bana-Bibi and the Tiger-Deity Dakshina Raya, by Saratchandra Mitra, pp. 154-72.

Vol. XI (1924)—

4. Sun-worship amongst the Aboriginal Tribes of Eastern India, by Tarakchandra Das, pp. 87-94.
5. On a Legend from South Bihar, by Saratchandra Mitra, pp. 95-107.
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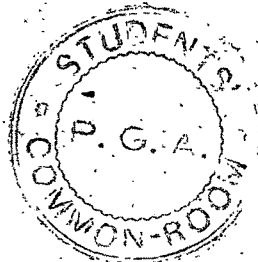
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INDIA OLD AND NEW

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IF we read the history of the world we shall find that underlying the ocular spectacle of force, which is the sport of Captains and Kings, there lies the force of human psychology which is the driving force of all people, all nations at all times, but to which the historian only casually refers, if at all, in his stirring narrative of the acts and deeds that absorb the bulk of his pages. But these are mere minutiae as compared with the flowing under-current of human instinct that impels mass action. This current is the true spirit of history and of human endeavour in the world, old and young. If we turn from the history of the pyramids to that of the Taj Mahal we shall find a connecting link between ancient and mediaeval world. That link runs through the history of all countries, the more so that of India, because the history of India is the history of the world's pioneer in thought and action, the only mentor of its pure ethical ideals which the present century has yet failed to grasp. Of all countries India herself has striven its utmost to bury that epoch as if it were to be ashamed of, and as if it were a cancer in her body politic that might reappear if it is not kept in check.

The conventional histories of India written by foreigners naturally dismiss this period with scant mention, since it is no longer the period in which the writer and his readers are interested; but both in its genesis and essence it is the brightest page in human history.

In a smaller degree such is the history of many countries, amongst them, those of Greece and China. If their histories are read and their spirit severed from their context, we shall find that they, like us and in fact many others, have passed through distinct periods of infancy, adolescence and old age, in each of which history has left an imprint of their outstanding character, which justifies the belief that nations like men pass through the same cycle of change which they may perhaps delay but cannot avert. That nations in reality dead do still exist is but a figure of speech.

Take the case of Greece. Like other countries it has had its infancy, adolescence and old age. Its infancy began almost contemporaneously with that of India's for the two people belong to the same stock of the human family. Their age of development and decay roughly coincides with our own. Both the nations attained maturity in the sixth century B.C. and both entered their old age in the 8th century A.D. with the result that the Greece of to-day is as different from the age of Pericles as India of to-day is different from the age of Gautama Buddha who started the age of India's adolescence and renaissance, or rather national maturity heralding a new age of reason and high morals which has made India the proud mentor in all fields, spiritual, intellectual, cultural and moral, the mentor and master of all East and south-east Asia, and the indirect wave of whose teaching gave birth to Christianity which has encircled the globe.

The Indians of the Buddhist regime were far famed for their hospitality, public service and personal integrity, character and capacity, so that their missionary efforts to impart their virtues to the then known world received a ready response, and won enthusiastic converts in far off countries like China and Japan where the Buddhism of India had no difficulty in displacing their indigenous creeds of Confucianism and Shintoism respectively. China is an older country than India and the Chinese are a cleverer race than the Indians. They are more artistic, skilful and constructive than ourselves, but they recognized the soundness and sense of the teachings of Gautama and his mission for universal service. In both countries the transition from blind faith to transparent reason appears to be almost spontaneous and similar: only Gautama Buddha here as Confucius in China started the age of majority in the two countries, and in the ensuing conflict between the two creeds Buddhism won the day. But as we are here dealing with India and not China, we cannot push the analogy much further. We must leave China out of our account and confine ourselves to India.

But unfortunately for our task India is singularly devoid of authentic history of the two periods preceding and succeeding the age of Buddhistic India. All histories written during that period were deliberately destroyed in the reaction that followed and our country was too young to compile the history of the period of our national infancy. But broadly speaking the history of our country would roughly fall into three epochs as follows, which constitute our age, maturity and old age. These are :—

- (1) The Vedic Age (1500-600 B.C.)
- (2) The Buddhist Age (600 B.C.-748 A.D.)
- (3) The Post-Buddhist Age—The Kaliyug of the Puranas (748 A.D.—1920 A.D.).

These three ages have left a distinct imprint upon our national character and our spiritual and secular outlook on life. The Vedic Age marks the infancy of the Aryans in India, which according to the common tradition was then sparsely inhabited by dark-skinned races of whom the Gonds, the Bhils, the Santals are still to be found inhabiting the hills and forests of India. But recent excavations by the Archaeological Department of the Government of India have brought to

light staggering facts about the condition of pre-Aryan India. The fine cities unearthed at Mohenjo Daro and Harappa in the Indus Valley, at Sukkar and thereabouts reveal that part of India as well populated by a highly civilized and cultured people who lived in well-planned towns and architecturally designed houses, the like of which we have yet to see in the country after 5,000 years since those cities flourished till they were probably submerged by the sudden overflow of the river. These towns bear witness to a civilization even comparable to that of ancient Egypt. But that is not all. The excavations show other cities buried deep down in the womb of the great river, which is likely to take the Indus history a thousand or two years further back. If so it will place this civilization as more ancient than the Egyptian and link it with the now forgotten people of Assyria, Syria and other perhaps similarly buried cities on the banks of the Tigris and the Euphrates.

The question arises as to who were the people that have given such dazzling glimpses of their civilization and civic culture. They are the outcome of their conscious and unconscious selves which find ocular expression which history records and which swell its pages by inditing the deeds of the people and their kings. We who go deep down to the roots of these actions can derive useful knowledge and receive salutary warnings of the consequences of their actions. That many of such people have passed out of the current of modern history affords at once a lesson and a prescience which the builders of modern life cannot eschew but must wisely grasp. Greece of old is not the Greece of to-day. So is India. Greece is but a geographical term for the land which has become void of its past glory and achievement. So is India. Is there no hope for Greece, China, Egypt and India?—Yes and No. If these countries wish to revitalise their existence, it can only be by the process of reincarnation and not resurrection. The revitalisation of a nation has been tried before and is being tried now, as is the rejuvenation of man. Science may solve the latter problem but History records the failure of the former problem. It is a lesson we have to bear in mind when we get into the confused ideology of progress *cum* patriotism. We are in that state of confusion here, and it would be well if we realised what we are making for. Our country to-day is in the vortex of such confusion. We are in the *Kaliyuga* of our country. We give scant thought to the inescapable lessons of history. Happy is the man that has no history. The coloured masses of Africa are so happy for they are writing on a clean slate, which we are not. Our whole system barring the Buddhist age, has been theocratic, and such are the tenets of Islam. But both we and the Moslems are striving for the establishment of democracy in our country. The Moslems, or at any rate, a section of them are striving to do so by the establishment of Pakistan, that is a political State upon their old religious basis. Is it feasible? The answer is to be found in the history of the Saracens. They tried to link political power with theocracy and found that they were building castles in the air. Theocracy destroyed both their political ambition and their political conquests. Pakistan will do the same. For Pakistan is but the revivification of the spirit of defunct Saracenicism. It is once more an

attempt to create a religious State. The Sultan of Turkey was the last relic of such ambition. Kamal Pasha Atatürk realised the folly of building a political State on the shores of religion, and he started his reforming career by separating the Church from the State, as did the Romans preparatory to their founding a Republic. No modern State allies its political power with any religion. England is the only country left whose King is the Defender of the Faith, but its King is only a figurehead and wields no power. It is now an axiom of politics that politics and religion are two things apart. The Moslem League's demand of Pakistan is, therefore, unconstitutional and their designation of their divided India is both unconstitutional and illegal in that they demand the world to call their State as the Holy Land. Such a warcry is provocative of reprisals and can never be the subject of a compact or compromise.

The Hindus of India as represented by the Congress are more national though the proletariat have been drawn to it by the ascetic simplicity of the Mahatma.

Our religion is now a serious handicap in our real progress in that it retards all forward moves and collective action, since it has dwindled into a blind faith and unquestioning adherence to caste or local customs. It has no chastening influence upon our character, which had made it proverbial, by its insistence upon periodically convened meetings, for public discussions and public confessions, the example of self-less sacrifice for another and for the public good, mass practice of virtue. This is not a fancy picture but the recorded opinions of travellers and foreign ambassadors.

A glance at the industrial enterprise in India will convince any one how people of other races are profitably exploiting the hidden and overt wealth of our country. The jute of Bengal which is our monopoly in the whole world is in the hands of Europeans. So was indigo before it was killed by the aniline dye. So is tea and so are the iron and steel products of our country. The list would be interminable were it not merely illustrative and not exhaustive.

India is growing in population at the rate of 5 millions a year. She has long since become unique as the poorest country in the world and her primitive agriculture and law of joint family and partition has given hostages to her future progress.

The houses in which the people live, the appalling filth and squalor which they collect around them, the appalling mortality which their people suffer and the *laissez faire* to which they have become reconciled in all spheres of life is the signal proof of our national senility and decay. Benares is our holy place. For their own sake other places like Muttra, Brindaban, have their historic associations, but Kashi is sacred because it is situated on the right bank of the Ganges and along its graceful bend which should make it the tourists' paradise were it not wantonly fouled by men. Along its bank the princes and rich Hindus have built palaces or palatial mansions, which their owners seldom visit, but which are treated as pious offerings to Mother Ganges. The river here is deep and covered with water from bank to bank. In spite of the devoted foulings higher up and the pious burial of corpses in its stream, its water looked pure but as the

stream there is sluggish it looks stagnant for several hundred feet from the bank, which is flanked by stone steps, called ghats about 30 or more in each. The stream here is polluted by the river being treated as a sewer into which the municipality, the Hindu University and the public combine to discharge their sewerage, and down which the Municipal water intake is marked off by a hollow fencing. The ghats are a higgledy-piggledy of *dhobi* ghats, crematoriums and washing places for clothes, animals and render the stream too putrid for easy description, the filth which the better class avoid by taking to a boat with a hole in its bottom through which the bather washes his body and its sins. To add to the constant stream of human and animal effluvia the people from all around dump into the stream their baskets of refuse adding to its surface the litter of a dust bin. And the irony of it all is that pilgrims from all parts of India crowd its bank to fill their jars with the sacred water of Kashi which they carry away to drink and distribute and anoint their idols as far south as Rameswaram. The tortuous narrow dirty lanes of Benares add to the confusion of thought of the holy city and remind one of the contempt for death and disease that tradition can engender in man who receives the divine message of the futility of life with Spartan indifference and disregard of the elementary conception of life. When Faith blends his visions to the stern reality of life, an appeal to sanitation and health is ignored as a mere ebullition of rank materialism which cannot shroud our spiritual mastery. Benares has outstanding mortality in India and it truly proves the lesson of Faith in Death.

To save India from international contempt Benares should be put out of bounds to tourists and it should be closed to visitors by a barbed wire fencing till the city is freed from the death trap of all heinous diseases and the stream of the mighty Ganges freed from defilement and danger.

I was aghast at the descriptions, I had received and the sight I had seen and when I conveyed my surprise to a European officer he merely ejaculated—"Yes, it is so." I wrote to the press, but have received no encouragement that this want on pollution and gratuitous vandalism shall cease.

No country in the world has a population the people of which live in such enmity with one another and who have so successfully specialized in denunciation and intrigue which thrive evergreen everywhere and in all walks of life. Casts, Custom and Creed, and even geographical divisions have sufficed to heat the blood of jealousy and perpetual animosity. In spite of it the population is mounting to unbelievable heights and there is no means of providing it even the starving rate of maintenance. Mechanised mass industries would help, but who is to run them?

About ten miles inland stands Sarnath where Gautama Buddha preached his first sermon with his five penitent disciples. It is a spacious laid out scene on which Mr. Ghanshyam Das Birla has erected a fine Dharamsala, but there was no one in it, and it was locked and so were some other buildings. I had expected the place crowded with devotees, tourists and even quid nunes, but there was not a soul at sight till I recalled the propaganda that Buddha was the ninth

incarnation of Vishnu who came into the world to destroy it, and that any one seeing his face was sure of meeting ill luck, if not death.

Such is the fate of those who live and die for the good of the world :
Old India is dying, let her die. But what of the new ?

The new India of our fancy would be as different to old India as the modern and modernised Chinese are to their forbears. Our new India has to come if we are to live a new life—a life both of labour and of ease, a life of toil and struggle, and still of ease and comfort, and a life not of penury and want, but one of sufficiency if not of plenty. To create such life we need imagination and a vision. We see smaller states going ahead of us—but we are given a back seat, if at all, in the council of nations. This is because we are in our dotage from which our national emergence can only be by our reincarnation for which a true and real beginning has to be made *en-masse* and on a scale commensurate with the extent of our country and the immensity of our task.

The extent of our country creates diverse problems incident to the heterogeneity of our people, and their innate hostility to a change, because it is a change, though it means progress. To begin with, we must follow the example of the Sun that sheds its first light on the hill tops. We must educate the educated and convince them of the fact that the road to progress is tedious and long, but whoever attempts progress will have to take it for there is no short cut to progress. We must not excuse ourselves for making no progress, because of the foreign rule. It is true that rule is there; but how did it come about, and how will it end—really end—are questions equally germane to our quest. The first thing that we have to do is to build up our national character for honesty and truth both in thought and action. It is the fulcrum of all life and the primary necessity of organised life. "Honesty is the best policy." But Truth should be practised not because it is the best policy, which it is, but because it is Truth. It is the innate necessity for man and the adage quoted is one of persuasion. We want every one to tell the Truth, except ourselves. That exception obliterates the rule. In order that Truth should become our unconscious habit and a part of ourselves, we have to start practising it from our nursery. The master of Nazidom has shown how easy it is to reshape a man's character for good or evil, and we should start doing it for our own good, and through us for the good of mankind.

Truth in business is as necessary as in private life, but we Indians seldom recognize it with the result that our businesses suffer and those of the foreigners thrive, but none the less we continue our old unbusiness-like methods. We produce goods of good quality to attract customers, which we do. But the moment we have done it we deteriorate in quality and boast—"We have now captured the market. Let us now make money." It is the surest way to lose money and we do so. But still our trade policy remains.

In private life we make promises which we cannot keep, give hopes which are not satisfied. Dinners are announced at 8.0 P.M. : but it would be a miracle if it is held before 9.0 P.M. Appointments are made for a certain time, they

are listlessly broken or kept an hour or two later. Large promises are made as an inducement for work; but with the end of the work the promise is seldom seen.

In Europe the Quislings were found in many places, but the quislings in India will beat all the quislings in the world. For their number is legion. Patriotism is a natural obligation in all countries, in India we have yet to understand its meaning. The Congress has done much to popularise it, but the Moslem League is straining every nerve to shatter it. But all Indians are so deeply afflicted by religion, that it would be well if they knew what religion is.

All these are unerring signs of our national senility and decay. Climate takes a heavy toll from our energy, but the exploits of the Indian Army in all theatres of war show what an Indian can do. Even the so-called effeminate races of India have contributed to its glory, thus falsifying the former claim of the British officers that in India the fighting races were few and far between. In the domains of science and art India is doing well but not well enough to arouse international admiration. Dr. Edward Thompson and other English litterateurs have pointed out, the advance India is making in literature, and some Indians are mentioned as past-masters of English diction. But one sparrow does not make a summer and the general trend in the India of to-day is that of its winter with only a few swallows to mark the advent of a New India.

The present day Indians can hasten the pace of this India if only they knew how to do so. What we need is a corps of pioneers who live the life and teach others by their own example. It is not that we haven't got such men—for we have. But their number is small and their example is at times that of a compromise and a make-believe, not stern and unequivocal the life of a politician, not that of an apostle. The more we have such men the less would their influence be upon their neighbours. And if they take a step forward, but an uncertain step, their brethren from behind will pull them back and then claim them as their Messiahs and their Leaders. The history of Buddhism and Christianity is emblazoned by the history of their martyrs. We need such martyrs to-day, and the least that the universities can do is to include in their curricula the history of martyrs. The lives of some of them are well worth a study for their own sake and this teaching can start even in the primary classes. India itself can furnish a few good example which would inspire and exalt us much more than foreigners.

In order to hasten its advent the students might themselves launch a New India movement, for which they can follow the example of the Boy Scout and Guide movements. But students need teachers, and teachers need examples. But still a feeble voice here raised might strike a sympathetic chord in those now in charge of education. For no contribution to the educational and cultural needs of the country will be complete unless it takes a long view of the purpose and object of education. The removal of illiteracy is not so important as the removal of superstition and blind faith in spiritual authority, or blind faith in the perfection of our ancestors, and an innate craving to relieve and revive the

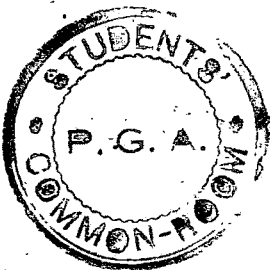
past which fancy depicts as the golden age of India, but which on the crucible list would be found to be tinsel.

Old men develop such a tendency and so do old nations. But these are the infirmities of age which should be so appraised and treated. They should not be allowed to load our memory or warp our thoughts. They should be treated and dismissed as the humour of age and not as the treasured legacy of the past.

New India should start with this cleansing process, otherwise it will end before it begins. As an amateur in nation planning I suggest the mass education of the young and old by oral teaching, radio, and the press. A special literature on the subject should be cheaply printed and widely distributed. Both the schools and colleges should insist upon its *alumni* practising the virtue of practising truth in matters where it involves a risk or danger, prizes should be founded to reward the performance of such golden deeds. A magazine should be started to inculcate the programme of the New India movement. A drama can be written and acted to show the old and new India. Scholarships should be founded to send out students for training.

These are merely passing hints and are not intended to be exhaustive. But they show one way for hastening the advent of New India.

If New India is built aright, it should not take centuries or even decades, but a few years, say ten or twenty should be ample to recreate it. But we need a totalitarian master mind to do so. And if one such cannot be found we need honest leaders who are ready to do or die for the sake of their country. Many of them will die unhonoured and unsung. After their death human memory is short and they will be forgotten. But they should not work for *Kudos*, but for New India, which I hope is coming, for I see its dawn.



HUMBLE BEGINNINGS OF INDIANIZATION OF CIVIL SERVICES

PROF. DHARM PAL
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THE English aristocracy which planned and executed the schemes of Post-Mutiny Reconstruction consisted of brilliant administrators like Sir John Strachey and Sir Richard Temple, who tackled administrative problems with as much ease and grace as they wrote their Memoirs and administrative reports, which are "as clear as a crystal, as complete as a circle and as interesting as a novel"; reputed jurists like Sir Henry Maine and Sir Barnes Peacock who codified the laws and organised the judicial system; gifted statesmen like Sir Bartle Frere and Sir John Lawrence, who, though considerably influenced and prejudiced by the events of the Mutiny, yet brought to bear on the task of administration a freshness of outlook; skilled financiers and military leaders like Mr. James Wilson and Sir William Mansfield who reorganized the financial and military administration; hard-headed frontier officials like Majors Hopkinson and Pollock who tamed the fierce tribes and evolved order out of chaos; able diplomats like Majors Keatinge and Meade who guided and controlled the policy of Native States; and eminent politicians like Sir Charles Wood, Lord Cranborne and the Duke of Argyll who shaped the political destinies of India. In this galaxy of eminent administrators, Indians were conspicuous by their absence. The Covenanted Civil Service was exclusively the preserve of the English aristocracy—only one Indian successfully competed for this service.¹ In the Uncovenanted Service, Englishmen rose to be Assistant Magistrates but no Indian rose to a higher position than that of Extra Assistant.² The scope for the administrative talents of the Indians was considerably narrowed. There were, however, some far-sighted British administrators who were keenly alive to the evils of excluding Indians from any share in the administration of their country. Mr. Davies, in his Report on the Revenue Administration of Oudh (1865-66), condemned the system severely: "There is no greater administrative evil in our system than the manner in which many Native officers of ability are, at an early period of life, shorn of all incentive to exertion by the bar set to their promotion."³ This remark considerably impressed Sir Stafford Northcote, the Secretary of State for India, and he directed the Government of India to take this important question into careful review.⁴ The Government of India passed an important Resolution

¹ Argyll's Ed. Despatch; No. 3; 8 Ap. 1869.

² Progs. of Government of India (Foreign), 19th Aug., 1867; Home-Public Progs, Aug., 1867, No. 208.

³ Foreign Revenue Despatch from Secretary of State, No. 33, 31st May, 1867.

⁴ *Ibid.*

in August 1867.¹ Important extracts of this Resolution are reproduced below :—

(i) "The Governor General in Council is fully alive to the urgent political necessity that the progress of education has created for opening up to Natives of ability and character a more important, dignified and lucrative share of employment in the administration of British India."

(ii) "By the creation of a class of officers known in the Regulation Provinces as Extra Assistant Commissioners, much has of late years been done to improve the status of the Uncovenanted service. But those whom this change has chiefly profited have been Englishmen, not the Natives of India. Several of the former, on account of distinguished services performed during the Mutinies, or at other times, have obtained promotion to the grades of Assistant Commissioner and Deputy Commissioner, and one (in Oudh) is now acting as Commissioner of Division. But no Native has yet advanced beyond the grade of Extra Assistant."

(iii) "With regard to the Regulation Provinces, the law reserves all higher appointments for the Civil Service; and Natives, wishing for advancement, must follow the example set them by a Bengalee gentleman, and qualify in their youth for admission to the Civil Service by competition. Moreover, it must be remembered that the salaries attached to such judicial offices as are open to Uncovenanted officers have quite recently obtained a considerable increase. Leaving aside, therefore, those territories, His Excellency in Council looks rather to the non-Regulation Provinces as a field in which to satisfy the legitimate ambitions of deserving Natives."

(iv) "His Excellency in Council is prepared at once to recognise the eligibility of Natives of approved character for promotion to the rank and emoluments of Assistant Commissioner and Small Cause Court Judges in the Punjab, Oude, the Central Provinces, British Burmah, Assam, Coorg, Mysore and Berar."

(v) "In arriving at this decision, the Government of India has not overlooked the circumstances that Natives entrusted with administrative duties have a difficulty in dealing with independent Europeans. The Governor-General expects that the Local Administrations will frame their proposals with due regard to the expediency of providing English officials for all districts in which European settlers or travellers abound."

Some of the Local Governments objected to this Resolution. The Punjab Government thought that the time had not yet come in the Punjab for entrusting the administrative control of Districts or Divisions to leading Native officials.² If, on the other hand, it was intended that the Native Assistant Commissioner should not, like other Assistant Commissioners, be entitled to expect advancement in due course to the rank of Deputy Commissioner the measure would be objectionable because the Native Assistant Commissioner would have to submit

¹ Proceedings of Government of India, 19th Aug., 1867; *op. cit.*

² Punjab Government to Government of India, 23rd Ap. 1868; Home-Public Progs., June, 1868, No. 67.

to periodical mortification from the supersessions of his juniors.¹ The measure, instead of being calculated to satisfy reasonable aspirations, would tend rather to excite aspirations doomed to disappointment.² The Government of India did not see reason for modifying the Resolution.³ They agreed with the Lieutenant Governor of the Punjab that as yet few, if any, Natives were fit for the charge of districts and divisions as Deputy Commissioners and Commissioners, still they were of opinion that this circumstance was not a sufficient reason for denying the post of Assistant Commissioners to Natives, in the special cases in which qualified men were to be found.⁴ The Government of India were further of opinion that a fine career might be opened up to Natives by their admission to the higher grades in the Police.⁵ The Bengal Government too raised a similar objection.⁶ Uncovenanted Deputy Magistrates in the Regulation districts and Extra Assistant Commissioners in the Non-Regulation districts were a distinct and subordinate branch of the Executive service, the members of which were not eligible to rise beyond the rank of Assistant.⁷ There would not be much advantage in establishing a system under which Native gentlemen would be promoted from the subordinate service to the lowest rank of the superior service, and then be denied all further advancement in the latter service.⁸

The British Indian Association sent to the Viceroy a memorial, dated the 9th December, 1867, appreciating the Resolution but finding it difficult to reconcile the direction to the Local Governments "to provide English officers for all districts in which European settlers or travellers abound," with the general spirit of liberality which characterised it.⁹ While the Government had expressed a just desire to give the Natives of India a larger and more dignified share in the administration than they possessed, the distinction sought to be made in the Resolution between European and Native officers in the distribution of districts would have an indirect effect of "neutralizing the primary object of that policy, and putting a perpetual barrier to a healthy feeling of reciprocity between Europeans and Natives."¹⁰

Sir Stafford Northcote appreciated the Resolution but thought that there was room for carrying out the principle (of admitting the Natives of India to a larger share in the administration of British India) to a considerable extent in the Regulation Provinces also.¹¹ "The Legislature has determined that the more important and responsible appointments in those provinces shall be administered exclusively by those who are now admitted to the Public Service-

¹ Punjab Government to Government of India, 23rd Ap. 1868; Home-Public Progs, June, 1868, No. 67.

² *Ibid.*

³ Government of India to Punjab Government, 21st May 1868; Home-Public Progs, June, 1868, No. 67.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Bengal Government to Government of India, 30th Sep. 1867; Home-Public Progs, Oct. 1867; No. 105.

⁷ *Ibid.*

⁸ *Ibid.*

⁹ Memorial of British India Association, 9th Dec., 1867; Home-Public Progs, Dec., 1867, No. 179.

¹⁰ *Ibid.*

¹¹ *Ibid.*

solely by competition; but there is a large class of appointments in the Regulation as well as in the non-Regulation Provinces—some of them scarcely less honourable and lucrative than those reserved by law for the Covenanted Civil Service—to which the Natives of India have certainly a preferential claim, but which, as you seem to admit, have, up to this time, been too exclusively conferred upon Europeans. These persons, however competent, not having entered the Service by the prescribed channel, can have no claim upon the patronage of the Government—none, at least, that ought to be allowed to override the inherent rights of the Natives of the country; and, therefore, while all due consideration should be shown to well-deserving incumbents, both as regards their present position and their promotion, there can be no valid reason why the class of appointments which they now hold should not be filled, in future, by Natives of ability and high character.”¹ Lord Northcote added: “I trust, therefore, that you will be able to provide hereafter higher and better paid employment for Natives in the Regulation as well as in the non-Regulation Provinces.”²

Sir Erskine Perry, in his Minute of Dissent, objected to Lord Northcote's Despatch because it did not go far enough.³ Sir John Lawrence had confined himself to recommending the non-Regulation provinces as the field in which the legitimate ambitions of deserving Natives might be satisfied.⁴ Sir Erskine Perry thought that was an incomplete view of the subject: “The non-Regulation provinces of India are the most remote, the most backward, the furthest removed of all India from any control by intelligent public opinion. It is obvious that a Native of sufficient competence and trustworthiness to administer a high judicial or executive office in such a province would be at least equally competent in his own Presidency, in the vicinity of the British capital, near his own seat of education; and whence he might derive all the succour and moral support of his educational friends, whether Native or English.”⁵ The reason given for closing the door to office was that the law reserved “all higher appointments in Regulation provinces for the Civil Service.”⁶ “But we are not discussing the law as lawyers; we are asking statesmen to consider what sound policy requires.”⁷ “If the Government of India were of opinion that the Natives of India ought not to be excluded by law from employment in their own country, it would be easy enough for the Secretary of State for India to persuade Parliament to mould the law accordingly.”⁸ What was to have been desired from the Government of India was a statesmanlike survey of the policy of that law; and if it had been found that a larger and more liberal entry to the Service in India was required, then the whole question of salaries, furlough rules and

¹ Foreign-Revenue Despatch from Secretary of State, No. 10, 8th Feb., 1868.

² *Ibid.*

³ Dissent by Sir Erskine Perry, 8th Feb., 1868; Parl. Papers, 1868 (178).

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

other regulations would have to be determined, as a Native Civil Service located in their own country would not require the high temptations which are necessary to induce the educated Englishmen to undergo an expatriation to an uncongenial climate."¹

Sir Bartle Frere's forceful Minute of Dissent almost appears to have been written by an impassioned Indian nationalist leader.² He doubted whether the Government of India were really sincere in their intentions to give Indians a larger share in administration.³ He thought "any native of India must feel that, even under the present law, much more might be done to employ competent natives in high office, if those who have the distribution and control of patronage were really in earnest in their professions of anxiety to see native agency more extensively used."⁴ He added: "Men who have tried it know well that the Government of India has often opportunities of giving high and responsible employment to competent natives of India, and that the bar is as often social or sentimental as legal; in other words, it is a bar which might be overcome if there were a real anxiety to overcome it."⁵ He held that the spirit in which the subject was handled in many of the papers forwarded to the Secretary of State in Council by the Government of India, did not indicate any sense of the only means whereby the great gulf between European and native employees of Government could ever be bridged over.⁶ "A rather pompous parade is made of a few crumbs of patronage which can now be thrown to natives; and an opinion is implied, perhaps rather than expressed, that this is quite as much as natives or their advocates can expect."⁷ He further wrote: "But I nowhere find any indication of a belief in the possibility of improving native agency in those points in which we consider it inferior to the agency of Europeans."⁸ A single and easy mode of improving the native service was to give better pay.⁹ "Something has been done of late years in this way and with obvious success. But I should have been glad to see the Government of India express a dissent from the common opinion that a lower scale of pay will suffice for natives than for Europeans, the service to be expected being the same in both cases."¹⁰ He believed it was a mistake to suppose that for any but ordinary menial service the unavoidable expenses of a native public servant were much less than those of an European.¹¹ The personal expenses such as food and clothing were of course less for a Native than for an European; but there were other expenses which though they could not be said to be absolutely necessary were quite unavoidable, *e.g.*, imperative custom threw on a native who could afford it a far heavier burden in supporting his own relations than customs

¹ Dissent by Sir Erskine Perry, 8th Feb., 1868; Parl. Papers, 1868 (178).

² Dissent by Sir B. Frere, 18th Feb., 1868; Parl. Papers 1868 (178).

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ *Ibid.*

imposed on an Englishman.¹ It was easy to say that the tax was self-imposed, but in practice it was quite as imperative as the provision of wine or meat for the European tables.² Again it was true of much skilled labour requiring special education in India, that the earnings of a native in a subordinate position exceeded the salary which Government gave to the European Superintendent or head of the department.³ This was especially true of the law. A native who was fit to be on the bench could generally make much more by his practice at the bar than he would by his salary on the bench.⁴ It was an important point, because it was in judicial office that there was least inequality between the merits of good native and any but very good European agency."⁵

Another important point was the feeling of the servants towards the Government they served. "I have no doubt it is very possible to secure a far more complete identification of interests than we generally find at present; but I do not think the spirit of many of the papers sent to us by the Government of India is likely to promote this object, for I can imagine nothing more galling to a native possessed of any proper feeling, than the self-satisfied supercilious spirit which is occasionally apparent."⁶ Sir Bartle Frere added these significant words which reveal the warmth of his feelings and the width of his vision: "I believe it is very possible to do much to Anglicize our native servants, not in manner or costume, nor even necessarily in language, but in feeling; to make them feel towards our Government as being their Government, the Government to which they belong, and which belongs to them, and the best possible Government of India. The feeling may never arise to exactly the kind of loyalty which is felt for a sovereign of the same race and religion as the subject; but it might be an identification of interest and feeling, which is rare now, and is daily, I fear, becoming rarer."⁷

Sir John Lawrence submitted a scheme (in July, 1868) proposing the institution of a number of scholarships of £200 a year tenable for three years to encourage Indians "to resort more freely to England for the purpose of perfecting their education and of studying for the various learned professions or for the civil and other services" in India.⁸ The scholarships were to be awarded partly on the result of competition and partly by means of the nomination of duly qualified persons.⁹ The Duke of Argyll approved of the scheme as an experiment but he was strongly of opinion that a bill should be introduced in the Parliament to give large powers to the Government of India to select natives of ability for the higher administrative posts.¹⁰ The following extracts throw a flood of light on the British attitude towards the important subject of Indianization of services¹¹:—

(i) "It was a scheme (*viz.*, Lord Lawrence's scheme of scholarships) which arose out of the necessities of the case. It was the only one open to our

¹ Dissent by Sir Erskine Perry, 8th Feb., 1868; Parl. Papers, 1868 (178).

² *Ibid.* ³ *Ibid.* ⁴ *Ibid.* ⁵ *Ibid.* ⁶ *Ibid.* ⁷ *Ibid.*

⁸ Ed. Despatch to Secretary of State, 7th July, 1868.

⁹ *Ibid.*

¹⁰ Argyll's Ed. Despatch, No. 3, 8th April, 1869.

¹¹ *Ibid.*

adoption if the natives of India were not to be wholly excluded from any share in the higher offices connected with the administration of their country. But the whole conditions of the case will be entirely altered if the law be changed (i.e., for giving powers to the Government of India to appoint natives to all or any of the offices exclusively confined to the Covenanted Civil Service)."

(ii) "Under the competitive system, although success does not in itself ensure aptitude for rule or official ability, yet there is at least a better chance of these qualifications being secured than under family or political patronage. And since Europeans have generally those qualities by which they have won, and still hold, the Indian Empire, the tests of competitive examination are, on the whole, good tests as between different candidates of the English race. But this principle cannot safely be relied upon as regards the natives of India. It is notorious that in their case, mere intellectual acuteness is no indication of ruling power. In vigour, in courage, and in administrative ability some of the races of India, most backward in education, are well known to be superior to other races which intellectually are much more advanced. In a competitive examination the chances of a Bengalee would probably be superior to the chances of a Pathan or a Sikh. It would, nevertheless, be a dangerous experiment to place a successful student from the colleges of Calcutta in command over any of the martial tribes of Upper India."

(iii) "On the whole, however, I have come to the conclusion that our duty towards the Natives of India, in respect to the giving them a larger share of employment in the administration of their own country, is a duty which must mainly be discharged in India, on the principle of careful and cautious selection. A more free employment of them in the Uncovenanted Service would seem to be the method of proceeding least beset with difficulties and least open to objection. This would, indeed, be a competitive examination of the best kind. But the wide diversities of character which prevail between different parts of India make it essential that each province and race should be treated by itself."

(iv) "It should never be forgotten, and there should never be any hesitation in laying down the principle, that it is one of our first duties towards the people of India to guard the safety of our dominion. For this purpose we must proceed gradually, employing only such Natives as we can trust, and these only in such offices and in such places as, in the actual condition of things, the Government of India may determine to be really suited to them."

With this object in view the scheme of Government scholarships was suspended,¹ and the Statute of 1870 gave large powers to the Government of India for the selection of natives to high administrative and judicial posts.²

¹ Argyll's Ed. Despatch, No. 22, 14th Dec., 1865.

² Public Despatch from Secretary of State, No. 113, 22nd Oct., 1872.

ROLE OF WOMEN IN THE DOMAIN OF SCIENCE

DR. (MRS.) ASIMA CHATTERJEE, D.Sc., P.R.S.

Women have been outstandingly successful in scientific pursuits, thus disproving the oft quoted proverb that 'woman is a lesser man.' Women are the creatures of finer but not of weaker vessels as men think of them. In constituting the vast and imposing structure of modern science which is perhaps the greatest triumph of the human mind, the role that women have played is in no way inferior to that of men and this conquest of science by women in collaboration with men has placed in the hands of people weapons of power and control which, wielded intelligently, could banish human misery and inaugurate a reign of material and cultural prosperity unprecedented in history. 'We have orators, writers, poets, artists and journalists among women,' says Miss Wahida Aziz in an article 'Are women inferior to men?'. But this statement is further strengthened by the fact that we have scientists of the highest intellectual order that the world has ever seen.

Not very few years back women had begun their intellectual pursuits in the field of science, though, in the past at least, women in India were in the full development of intellectual faculties both in science and literature, the records of which are still lying glistening like bright light in the golden deeds of India. Till now women were encouraged with very little facilities in scientific studies. Still they have charmed the world with the brilliancy of their scientific researches and outstanding contributions in science. These original researches have not only enlightened the field of science with the torch of knowledge but have set up revolutionary ideas in the world of science. The first and foremost picture of the brilliant women scientists that flashes in one's mind is that of Madame Curie. She was a poor Polish girl and belonged to an oppressed nation but her disposition was calm, sweet and amiable. A powerful vocation summoned her from her motherland Poland to study science in Paris where she lived through years of poverty and solitude. There she met M. Pierre Curie whom she married. Under the guidance of M. Curie, Mme. Curie started her scientific investigations on the mineral pitchblende. On tons after tons of pitchblende—a uranium mineral—she kept on working day and night which she was enabled to do through the generosity of the Austrian Government and some French societies and companies. She noticed an unnaturally high activity in pitchblende. This abnormally high activity led her to announce the probable existence of a new element hitherto undiscovered endowed with powerful radioactivity in a communication to the Academy. This paper was published in the Proceedings of the Academy on the 12th April, 1898. This was the first stage of the discovery of radium. Mme. Curie continued her laborious researches with pitchblende day and night in the.

damp little workrooms in the Rue L. Homond. By July, 1898 Mme. Curie in collaboration with her husband announced the discovery of a new element which she called polonium in honour to her motherland Poland, the results being published in the Proceedings of the Academy and on the 26th December, 1898, they declared the discovery of radium—a sensational discovery in the world of science.

Radium gives out penetrating rays under all conditions and it is always 2°C warmer than its surroundings. It gives out energy at a tremendous rate. A piece of radium will cause more than its weight of water to boil in an hour. This fact is not so impressive as the fact that the same piece of radium would go on boiling water for thousands of years. Radium not only evolves energy but shoots out radiations which are known as the α , the β and the γ rays. The discovery of radium has brought a revolutionary idea in science, changing the fundamental conceptions of chemistry, because so far it was known to the scientists that transmutation of elements was impossible but radium shows that with the omission of radiations radium undergoes disintegration, giving rise to new elements and ultimately it produces an entirely different element—lead. The X-rays that are emitted from the radium are now being used for studying further transmutation by bombardment with atoms of other elements—the special apparatus Cyclotron and Betatron respectively being devised for this purpose. Next Mme. Curie started therapeutic researches with radium and it was taken under the direction of Andre Debierne at the Central Chemical Products Company. The action of radium on cancerous cells proved efficacious and now-a-days radium therapy is the only treatment for cancer which was regarded so far as an incurable disease—thus radium acquiring a commercial aspect. Mme. Curie has made a notable and outstanding contribution not only in the realm of chemistry, but also in the science of medicine. For these noble researches she won a large number of laurels of honour. She won the Nobel prize twice, first in 1903 and the second in 1911. She received the Gegner prize, the Doctorate degree and a large number of honorary titles, prizes and medals. She was the first woman who has ever been admitted to the sessions of the Royal Institution. Mme. Curie was not satisfied with the isolation of polonium and radium. She vigorously and energetically continued her researches to exploit the treasures of Nature still lying unexplored.

Every morning she entered the narrow rooms of the school in the Rue Cuvier, took a coarse linen smock gown from its peg to cover her black dress and set to work. As days passed on she won more and more wreaths of honour and fame. As professor, research worker and laboratory director, Mme. Curie worked with the same incomparable intensity. At the Sorbonne in Paris she was promoted to the titular Professorship in 1908. In 1910 she published a masterly treatise on radioactivity. The number of Mme. Curie's students increased in number every day, some of them being the world renowned scientists of to-day. With the earnest attempts of Dr. Roux and Vice-Rector Liard 800,000 francs was donated by the University of Paris and the Pasteur Institute to build up the Institute of Radium, a laboratory for researches on radioactivity for Mme. Curie. She was

appointed Director of this Radium Institute in Paris. In addition to these academic activities and household responsibilities, she diverted her mind in various other directions too. When the War broke out in 1914, thousands of soldiers were dying in the battlefield, she personally entered the theatre of war, nursing the soldiers and treating and curing their wounds with radium. She also built a factory at Arneuil for the treatment of ores in mass by radium therapy. Due to incessant work and no rest Mme. Curie grew weaker day by day and she became bedridden at last suffering from an aplastic pernicious anaemia. She showed abnormal symptoms and her blood tests differed from those in any known case of pernicious anaemia. Medicine did not work in her system and the bone-marrow did not react; probably her whole system was injured and poisoned by the long accumulations of radiations emitted from radium. On Friday, the 6th July, 1934, she died peacefully leaving inspirations to the women scientists of the future generations. Einstein, one of the greatest scientists of to-day, has said 'Marie Curie is, of all celebrated beings, the only one whom fame has not corrupted.'

Irene Curie (Joliot), worthy daughter of the worthy parents M. and Mme. Curie won the Nobel prize in 1935 jointly with her husband Joliot for the researches on the artificial transmutation of elements.

The present world is being agitated with the horror actions of the atom bomb which has suddenly brought unexpected changes in the world, thus forcing the Japanese to surrender. But the creation of this atom bomb is due to the Jewish woman scientist—Dr. Maytner, the Principal of the Kaiser Wilhelm Institute in Berlin—thus the victory laurels going essentially to this woman. Dr. Maytner announced in 1938 by careful researches and rigorous calculations that tremendous energy which is stored in an atom has the possibility of its practical applications. She continued her investigations—'How this energy can be utilised.' For a number of years she worked with Dr. Niels Bohr. The problem was further worked up by Dr. Yermi. The success of these researches have produced ultimately the atom bomb threatening the whole universe. With Dr. Maytner the name of Irene Curie might be associated in the discovery of atom bomb as she worked on this line and got some promising hints. But she did not proceed further in this work.

Besides pure researches, women are playing their roles successfully in the fields of applied science. They are now ruling over the earth, the seas and the skies in a scientific capacity. In Russia, the director of the Baku petrol mine is a woman scientist—Sakina Kulieva. The captain of the naval department is a lady—Anna Schetinina. The Superintendent of the Moscow Railway traffic is a woman—Zineinaida Troitskaya.

In Protein Chemistry the leading scientist is a woman—Jordan Lloyd. She is now the authority on this subject.

In spite of the brilliancy in researches and intellectual faculties and despite the wonderful knowledge in technology, women were not recognised so far by the Royal Society of London. This Society made regulations placing a ban

on women, so that they cannot be Fellows of their Society. Since 1944 the authorities of the Society have been forced to remove this ban and two women have so far been admitted as Fellows of the Society. One is Dr. Kathleen Lonsdale—the Physicist, Royal Institute. She is distinguished for outstanding contributions to the investigation of the crystalline structure of organic compounds by means of X-ray analysis. The other is Marjory Stephenson—a member of the Scientific staff of the Medical Research Council. She is distinguished for her bio-chemical researches upon the metabolism of bacteria with her pupils during 25 years.

Thus these women scientists appear one after another. Their thoughts and their researches are not only the outstanding contributions in the world of science but also these are encouraging and inspiring to the young generations who, I believe, are sure to turn into a host of promising women scientists of the future world.

In conclusion, I must clearly say that I have been able to report in this short article the scientific achievement of only a very few women scientists and must apologise to others—innumerable women conspicuous for their scientific researches—whom I could not mention.



POST-WAR CURRENCY STANDARD FOR INDIA

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IN view of the complexity of factors involved, the determination of the monetary standard for a country is a rather formidable task. Moreover the standard, once chosen, exercises far-reaching influence on the economic life of the country.

If we bear in mind these two indisputable facts, it will certainly appear somewhat bewildering that India has passed from one standard to another without any ostensible reason. During its brief history extending over a century, Indian currency has been the subject of experiment in five different standards—Silver standard, Paper standard, Gold exchange standard, Gold bullion standard and the Sterling exchange standard. Her present standard is a pure accident. Following the recommendation of the Hilton Young Commission, India adopted the Gold Bullion Standard. In spite of the array of reasons given in favour of this recommendation, the fact stands that Britain had already chosen this standard when she returned to Gold in 1925 and India followed suit. Then the hurricane came and drove Britain off Gold on the 21st September, 1931. After a brief spell of freedom lasting for three days only, Indian currency linked itself to Sterling. Thus Sterling Exchange Standard was not hit upon through a careful process of trial and error. Even those like Dr. J. C. Singh who supported the linking of the rupee to the Sterling did so only because it was unavoidable under the circumstances. The so-called merits of the system have all been discovered later. It is thus natural that the problem of the external standard of the rupee has attracted serious attention from Economists all over India.

We must, at the outset, emphasise the need of a dispassionate study of the whole problem. In fact the most unfortunate feature of our currency history has been its "Politics."

There are four alternatives before us : Sterling Exchange Standard ; Dollar Exchange Standard ; Gold Standard and a " Free " Rupee without any external link.

Though devised as a makeshift arrangement, the sterling link was found to be of great advantage to India for two distinct reasons. The major part of our Public Debt being in sterling, we had to make huge annual payments in sterling. But for the Sterling link, the volume of these payments would have been subjected to considerable variations. Secondly, in spite of the competition from New York, London retained its predominant position as the international money market, and Sterling served the purpose of an international medium of Exchange very well.

Today, however, both these advantages have lost much of their significance. India has wiped off practically the whole of her Sterling Debt. "Home Charges" will be too insignificant to fetter our discretion in choosing the monetary standard.

Sterling has suffered considerably in prestige. The blocking of Sterling balances shows that its free convertibility into other currencies at all times and under all circumstances is not beyond doubt. Even the international currency plan guarantees the multilateral convertibility of current payments only. Sterling is in a weak position and can no longer serve as the international medium of exchange.

This consideration has led many to advocate a Dollar-Standard for India. The United States has emerged as the strongest economic unit in the world and her currency will certainly enjoy a very high prestige. There will be a regular scramble for Dollar and its suitability as an international medium of payment cannot be questioned.

But there are certain considerations on the other side which must not be ignored. There is little justification for supposing that the purchasing power of the Dollar will be greater or more stable than that of Sterling. The dynamic factors at work in the American economy are less amenable to control than the same factors in Great Britain.

Our reserves are, at present, largely in sterling. Its conversion into dollars will be regarded as a capital transaction and as such cannot be effected unless exchange control disappears or an agreement is entered into with Britain, both of which are outside the realm of practical politics. We must not ignore this technical difficulty in advocating either a Dollar Standard or a Gold Standard. Of course, a reserve can be built out of current payments. But with the cessation of the War, we are already having an adverse balance of trade with the U.S.A. so the question of building up a huge reserve out of current payments does not arise at all.

There is another aspect of the matter. Linking of one currency with another involves linking also of cost-price-structures in the countries concerned. American economy is dynamic and developing in character and as such tends to swing within a very wide arc. Thus an additional element of instability might be imparted to Indian economic life if we choose to link our currency to the U.S. Dollar. This point deserves serious consideration.

In discussing the case for Gold Standard we have to reckon with a strong sentiment in its favour in the country. "Gold may be a "relic of barbarity," but we are "barbarous enough to need it." But our enthusiasm for the Gold Standard will cool down considerably if we remember that it takes away our monetary autonomy. Any independent monetary policy not in conformity with that followed in other countries will involve a drain of our gold reserves and make the continuance of the standard difficult. We have to decide whether the sacrifice of our economic independence is not too high a price to pay for Exchange stability which the Gold Standard is expected to secure. The reaction against the Gold Standard was expressed in the assurance given by the Govern

ment in the British Parliament that international currency plan does not involve a return to the Gold Standard. Few countries are prepared to crucify themselves on the Gold Cross. But the advantage of the Gold Standard—exchange stability—to a particular country depends upon the number of other countries adopting it. If most of the countries are off gold, the few countries which will retain the gold link will face considerable exchange fluctuations.

Our last alternative is an autonomous rupee not linked to any external standard. The strongest single argument in favour of a "Free Currency" is that it helps the insulation of the domestic economies by means of free exchange variations. It enables price changes in the outside world to be offset by variations in the external value of the currency, so avoiding the necessity for raising or lowering the domestic price level. But just as the advantage of the Gold Standard varies directly with the number of countries adopting it, in this case it varies inversely. The experience of the depression years showed that the efforts of one country to throw upon the exchange rate the burden of adjustment encourage other countries to do the same thing, thus diminishing the advantages of the former. Thus attempts to insulate domestic economies degenerated into a process of "Competitive Exchange Depreciation." Moreover a free currency is not only exposed to economic but also to psychological forces and in the post-war period these are likely to be very powerful. Thus the actual degree of exchange variation may be much greater than is required to offset relative price variations and to this extent variations themselves may cause fresh disequilibria.

Moreover India is already a member of the international currency plan and as such can vary exchange rates only within certain limits and under definite conditions.

The balance of advantages is however in favour of a "Free Rupee." The influence of external forces upon our economy which is out of harmony with the economies of other countries must be reduced to the minimum and linking to an external standard be it Sterling, Gold or Dollar will make this highly difficult. But in the interests of international trade and currency plans, we must also look to the maintenance of stable exchanges. That a "free" currency system is not incompatible with its "defacto" stabilisation has been amply demonstrated by the working of important currencies like the 'Franc,' 'Sterling' and the 'Dollar' between the years 1932-39.

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TRENDS IN ANCIENT INDIAN HISTORY*

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WHEN just after finishing my comprehensive work on Asoka and his Inscriptions, I am keenly interested to see a vivid historical picture drawn of India as seen through the Ages, it is no mean privilege to have this opportunity of briefly reviewing the progress so far made in historical researches in Ancient India and giving such guidance as I can to future researches in the field.

If we take a bird's-eye view of the course of the political history of Ancient India, the chief event to be noticed and contemplated is certainly the rise and fall of the Magadhan empire. If we take a similar view of the course of the cultural history, the main facts to be noted and contemplated consist of the Digvijaya of Agni, the Dharmavijaya of the Buddha and Asoka, and the Dharmavijaya of the *Great Epic* and Imperial Guptas. Just one *Vijaya* is to be left out of account, namely, the Trailokyavijaya accomplished in the time of the Palas. It is very interesting indeed to watch how the successive military campaigns (*digvijayas*) of a political character were great factors behind the establishment and expansion of the Indo-Aryan culture and civilization. The establishment of India's trade-relations and the gradual widening of the scope of India's commerce were equally important factors behind the same.

However remote may be the beginning of the history of India, all the earlier processes of her political history converged towards the steady rise of Magadha into an Imperial State. It is equally true that all the powerful States that arose after the fall of the Imperial Guptas bore in their salient features the character and impress of the Gupta sovereignty. Similarly, however remote may be the beginning of our religious and cultural history, all the earlier processes tended towards the steady growth and spread of a vigorous type of ethical and spiritual culture which goes by the name of Indo-Aryanism.

The wavy course of the Magadhan history appears to have formed three prominent peaks, the first in the time of the first three Maurya emperors, the second in that of the Sunga-Mitras, and the third in that of the first three or four Gupta emperors, the elevation of the first and the third being by far the higher than that of the second or middle one. If in forming the first it saw Pali or the Monumental Prakrit as the standard official language, the Classical Sanskrit with its *Kavya* style took the place of Pali when it formed the third, while in forming the second the official language was passing through a transitional stage. It may be pertinent to observe: "The India-wide *digvijaya* and

* Presidential Address delivered at the Ancient India Section of the Indian History Congress held under the auspices of the Annamalai University in December, 1945.

tirthayātrā on the part of the Pāṇḍavas as described in the extant Sauti version of the *Great Epic*, and finally the great battle fought and won by them resulted in the founding of a grand Holy Hindu Empire of the feudal type. On this very model was built up the powerful Gupta empire under the aegis of which we reach the Augustan Age of Sanskrit language and literature, Indian arts and crafts, religions and philosophies, dramas and *kāvya*s, opulence and enjoyment. All the earlier currents and cross-currents of linguistic development met at last to make Sanskrit the *lingua franca* of the cultured laity. The *prāśastis* or royal panegyrics composed by the court-poets or Pandits in terms of hyperboles, mythological fancies and allegorical equivoques came to extol the later *digvijayas* as unprecedented achievements in the annals of human history and culture. These are conspicuously lacking in the homely Prākṛit diction and simplicity, the direct appeal and sincerity of the edicts of Aśoka." ¹

If we agree to understand by the history of a country its collective life-movement shaping the course and determining the character of a distinct form of culture and type of civilization within certain territorial limits and a definite period of time, it becomes incumbent on the historian as much to define spatially the territorial limits as to make a clear chronological setting of events in terms of time. In other words, the knowledge of geography in the widest possible sense of the term is to be used as an indispensable aid to the historian's duty of conceiving the collective life-movement in its manifold bearing on the different branches of culture and the diverse aspects of civilization and representing it in terms of facts and sequence. The facts collected from all the available sources of information are to be tested, classified and interpreted in the workshop of history before these are sent to the next department for preparing a workable framework or structure. It is only when such a framework is ready that the master historian with his constructive imagination and proceeding in the light of problems can sit to his work clothing it with flesh, making it function as a living organism, and having a clear vision of the collective life-movement passing through the various stages, junctures and phases.

In drawing the broad chronological outlines of the history of Ancient India we have got, first of all, to take note of a remote pre-historic region, the knowledge of which depends almost entirely on the data derived from prehistoric archaeology. Here we are to witness the succession of the Palaeolithic and Neolithic types of civilization followed by those of the Copper, Bronze and Iron Ages. Thereafter we are to be confronted with the magnificent Chalcolithic civilization of the Indus Valley. The data hitherto collected are to be chronologically set, as far as practicable, so as to indicate the three successive phases of emergence, persistence and disappearance in the history of each type in relation to a place. We are also to note the transitional stage signifying a juncture or connecting link in the chain of continuity where there appears to be an overlapping for a time, however short or long, between the closing stage of the

¹ Barna, *Asoka and His Inscriptions*, Part I, Ch. VIII.

preceding phase and the coming stage of the succeeding one,—where, in other words, the old and the new seem to commingle before second emerges as a distinct phase.

Whether the Chalcolithic stage is in any sense Vedic or it is chronologically pre-Vedic,—or, for the matter of that, Aryan or pre-Aryan—is a knotty problem which is yet to be solved.

Assuming that there is no abrupt beginning in history, we are required even to extend the horizon of our historical vision behind the Palaeolithic stage to have a peep into the misty region where the line of biological evolution just branched off from that of the anthropidae in general to enable man appear on earth with his erect posture and the consequent specialisation of his limbs and the progressive development of his brain. In the nearer prehistoric region which may, for want of a better term, be called Protohistoric or Pre-Buddhistic and the knowledge of which depends almost entirely on literary and linguistic evidence, we are to witness the succession of the Vedic, Brahmanic and Upanishadic phases of the Indo-Aryan culture and civilization. Here, too, we are to demarcate the three successive aspects in the time-scale or duration of each stage as well as the juncture. In terms of the dynastic or political history this Protohistoric region may provisionally be divided into three periods, *viz.*, Pre-Kuru, Pre-Parikshit and Pre-Haryanka.

Within the historical region we are mainly to watch the succession of the Sophistic, Buddhistic, Bhāgavatic and Hindu phases of our culture and civilization. In terms of dynastic succession this region may be divided into as many as nine periods, *viz.*, Pre-Sisunāga, Pre-Nanda, Pre-Maurya, Pre-Sunga-Kāṇva, Pre-Neo-Mitra, Pre-Kushāṇa, Pre-Gupta and Pre-Pāla, some of them admitting of further divisions. Here, too we are to demarcate the three stages in the duration of each phase as well as the juncture.

Even within the historical region the knowledge of the Pre-Aśokan period is dependent mainly on a reliable collective literary evidence including foreign accounts and epigraphic records. As for the subsequent history, we can safely place our reliance to a great extent on the archaeological data and to some extent on the authentic literary evidence including foreign accounts.

In connection with the Pre-Palaeolithic region of our history two important questions are apt to arise, the first concerning the probable time and place of the origin of man or evolution of humanity, and the second concerning the traces of the artifacts of men in the Eolithic stage of their existence. As to the first, the expert opinion of a veteran anthropologist of the eminence of Haddon tended to find the evolution of man "somewhere in Southern Asia, possibly during Pliocene or Miocene times."² This inspired Dubois to undertake his expedition to Java which resulted in the discovery of the *Pithecanthropus* with its thigh-bone distinctly human and standing midway between ape and man as regards the capacity of its skull. The discovery of the

² *The Wanderings of Peoples*, p. 15.

new Sivalik Primates has led Pilgrim to make out a strong case for the evolution of the Miocene ancestor of man from them.³ The Pithecanthropus of Java, a Pacific island which was originally connected with the mainland, has led Osborn to surmise that a Trinil race of men was living in India at that time.⁴

It is more probable and would be more scientific to think that when men evolved in Southern Central Asia including India, they did so at the same time at various centres, although no historical traces or scientific proofs thereof have as yet been found. It should be noted that Wright's theory of the sudden appearance of man in Central Asia by the intervention of God⁵ remains unconfirmed for want of proofs.⁵

As to the second question, it may pertinently be observed that the position of Eoliths as human beings is still uncertain. For the oldest traces of human existence attention is generally drawn to Noetling's Yenangyoung find of the three types of chipped flints in the Upper Irrawaddi region, to Wynne's find of a quartzite flake in the Upper Godāvarī region, and for comparison to Blackmore's Dorset find of the rectangular flake, all in a similar conglomerate deposit of the remains of animals belonging to the Pliocene period. The quartzite-users have come to be regarded as the most ancient prehistoric man in India who appear, in Logan's opinion, to have inhabited the coast from Orissa to South Arcot and inland as far as Karnul before a colony detached itself to Tanjore and Madura to use quartzose in lieu of quartzite and another branch went across the Tungabhadra to colonise the Southern Maratha country.

It is almost exclusively in the Peninsular India including a portion of the Vindhya region and within the Gondwanaland of the biologists that the Palaeoliths and the early Neoliths lived, moved and had their being. As the main centre of culture, the Bellary district was to the Deccan Neoliths what Cuddapah was to the Palaeoliths of the early and middle periods and Chingleput to the Acheulean and Mousterian Indians. The Palaeoliths who were previously lake-dwellers at Heera and Chik Mulungi ended their career as cave-dwellers in the district of Karnul. The Neolithic settlements were founded afterwards all over Northern India from Assam and Bengal to the Indus Valley, nay, even in Further India.

The civilization of the Copper and Bronze Ages developed almost exclusively in Northern India.

The Copper Age artifacts are still conspicuous by their absence in South India where the Iron Age seems to have succeeded the Neolithic stage. Numerous are the Iron Age pottery-bearing sites from Nagpur downwards, the Palni Hills being located as the main resort of the Iron Age people. This people, composed of two or three, even may be of four or five races of men, were evi-

³ Pilgrim's article on New Siwalik Primates in the *Records of the Geological Survey of India*, 1915.

⁴ The Peking Man is considered the first man by some.

⁵ See his book on *The Origin and Antiquity of Man*.

dently the builders of the megalithic structures and dolmens with which the ancient burial sites from the Narmadā to Cape Comorin abound. The dolmens and other rude stone monuments found over an extensive area from Sweden to Japan with striking similarities existing between them suggest a problem of movements and affinities which is not easy to solve.

The specimens of prehistoric pottery, the use of which goes back to the Neolithic times, show two main varieties, *viz.*, plain and decorated. Some of them bear a close resemblance to those obtained from Egypt and Eastern Mediterranean. The pottery marks and those found on rocks are now taken by Dr. Yazdani to be ideograms or prehistoric alphabets awaiting decipherment. But to say these is just to repeat what previously Dr. Panchanan Mitra wrote by way of reviewing the results of the prehistoric archaeological finds and palaeontological researches.

Now, far excelling these prehistoric stages and rude types of our civilization in its magnificence, high degree of excellence and technical perfection stands the Chalcolithic civilization which sprang up in the Indus Valley and the remains of which are but partially exposed to view in the two buried cities of Harappa and Mohenjo-daro. The Buddha was extremely fond of comparing the romance in the discovery of the old forgotten truth to that in the chance discovery by a traveller of a magnificent old buried city.⁶ One such city known to him is Kusāvati,⁷ the capital of king Mahāsudarsana, 12 leagues in length from east to west and 7 leagues in breadth from north to south. The vivid description given of this city in the Pali *Mahāsudassana Suttanta* is in no way a poetic exaggeration if it be applied to the two Indus cities of old.

After all that has been written by Dr. Vats on Harappa, by Sir John Marshall on Mohenjo-daro and by Nanigopal Majumdar on the exploration in Sind, there prevails but a 'counsel of despair' for want of a sure key to unlock the secrets of the Indus Script. Many conjectures have since been made and theories hazarded. The Proto-Dravidian bias has led Rev. Heras, the Aryan bias Professor Sarup and the Tantric bias Dr. Pran Nath in their attempts to decipher it. Dr. Langdon offers us just a scientifically prepared table of the letters and signs with such comments as are deemed necessary for a comparative study of the ancient scripts, and his commitment, if any, does not go beyond stating that so far as their general forms go, some at least of the Brāhmī letters have their prototypes in the Indus alphabet.

In the midst of despair about the decipherment of the Indus script there is now a ray of hope. In this connexion I consider the suggestion offered by Swami Sankarananda of the Ramkrishna Vedanta Math, Calcutta, in his *Rgvedic Culture of the Prehistoric Indus*, Vol. II, highly significant. All that is of

⁶ *Nagara Sutta* in *Samyutta.*, ii, p. 104.

⁷ *Digha.* ii, p. 128. According to tradition, Kusāvati reminding us of the West Asian city of Kusp lies buried under the site of Kusinārā. The *Ramayana*, vii., 120.7 and *Vayu Purana*, 88, 209 mention Kusāvati at the capital of South Kosala and locate it at the foot of the Vinধ্যas, as pointed out by B. C. Law.

supreme worth in his book is a clear indication of the way in which the Tantric Code, *Varṇabījaśoḥa*, might be used for a key in unlocking the secrets not only of the Indus script but those of the pictograms in the Indian punch-marked coins, the cuneiform script and the Egyptian hieroglyphs as well. The study of the Tantric code has led him to opine that the Indus script stands for a syllabic system of writing.

I had all along thought that probably in a few Indus seals, particularly those of a religious character, the clue was given in the picture itself to the solving of the riddle of the inscription. Two of them are reproduced in the accompanying Plate. Happily our attention was concentrated on one and the same seal, which is popularly known as the 'Paśupati Seal'. My reading of the details of the picture in this seal has differed from those of Sir John Marshall and Swami Sankarananda in certain vital points. Here the inscription consists of six letters and not of seven. The seventh letter to be seen above the tiger is just a repetition of the first, and its purpose is to indicate that the inscription is to be read from right to left. The first letter is a bare outline of the human figure in the middle. The seated man as a *Mahāyogin* in a *Siddhāsana* posture is lion-faced; his face is masked. Here he shows three faces, whereas in another seal (not reproduced in the plate) he has one face. The face of the second letter represents the space enclosed by the horned head of the buffalo worn as a crown by the man, the buffalo itself figuring on his proper left. The face of the third letter represents the space enclosed by the head and two ears of the rhinoceros figuring just above the buffalo. The fourth letter represents the space enclosed by the two forelegs of the tiger on the man's proper right, the fifth letter the fish figuring on the front edge of the seat and the sixth one of the space enclosed by the two forelegs of the elephant shown above the tiger. The Yogin wears a tiger's skin as his upper garment, and his upper limbs, too, are covered by the same. Scanning it more closely, one may detect that all the details of the picture are sought to be combined in the single seated figurine of the man. The six letters are to be named and represented as follows, according to the Tantric code:

1. *Simhāsya*—*a* or *Narasimpha*—*a* or *u*.
2. *Mahishaghnah*—*ja* or *Mahishaghnī*—*cha*.
3. *Khadgī*—*la*, *gha* or *va*.
4. *Vyāghrapādah*—*u* or *da*.
5. *Matsyah*—*pa*.
6. *Hastī*—*śa*.

Read in the light of the above Tantric Code, the inscription yields the sensible word:

ajala-upaśśa or *achala-upaśśa*.⁸ The mountain-worshipped one."

⁸ *Upaśśa* might be read also as *upaśa*. Cf. *paṭṭinnā ajalā, achalā* in Aśoka's S. R. E. II (Dh. J). Failing to read the details of the picture accurately, Swami Sankarananda reads the inscription as *jalah pattha tatam śakutne*.

This appears as the Indian equivalent of *Giriśah*, a Sanskrit epithet of the god Śiva. The language made out is a North-Western form of Prakrit which does away with the long vowels. The above reading not only yields an intelligible word but also explains the significance of the central figure.

The *Lalitavistara* mentions the Brāhmī, Kharosthī and Pushkaraśārī as the three parent scripts of India, the third one being evidently the name of a pictogram. The figures of scorpion (*vrīśchikah*), bowman (*dhanurdharah*), balance (*tulā*), thief (*taskarah*), hen (*kukkutī*), crab (*karkatakah*) and the like may easily be detected in the Indus script and read in the light of the Tantric code. To be scientifically accurate, a single letter from the code must always be used for a letter or symbol in the inscriptions. If thereby sensible words can be consistently made out, then, and then only, the problem may be taken as solved. In the absence of a Rosetta Stone furnishing a key to the hieroglyphs or a four-faced Pagan pillar furnishing a key to the Pyu record, it will be worth our while, I think, to carefully and cautiously use the key from the Tantric code. The same key may also be tried in deciphering the pictographic inscriptions in the punch-marked coins which are expected to contain, as Buddhaghosa suggests, either the name of the locality—a village, town or city—from which they were issued or that of the maker.⁹

• The question of continuity of the Indus culture through the *Rigveda* and the *Upanishads* may be approached from the subject-matter of the religious seal in which two prominently beaked, hook-nosed and dragon-bodied creatures remain poised in the air from the trunk of an *Aśvattha* tree, being face to face from two sides, with their tails coiled round and intertwined on the tree-trunk so as to form a circular receptacle for four *pippalas* or *Aśvattha* fruits (Pl., Fig. 3). Here one cannot fail to see an old-world sculptural illustration of the famous Vedic allegory of two *suparṇas* (birds?) inseparably connected as comrades and living on the same tree of life—the *Aśvattha* or *Ficus Religiosa*, one of them eating *pippalas*, the other not eating but simply looking on and reflecting.¹⁰ This allegory contained the germ or trend of the Indo-Aryan religious thought. The peculiar representation of the *Suparṇas*, as *Nāga-Suparṇas* need not astonish us because in the ancient popular mythology as preserved in the *Nikāyas* and the like they are often associated together. (cf. *Samyutta*, iii, p. 246ff.) In the Indus seal they figure as a single mythical being.^{10a}

Barring this, the religion of the *Rigveda*, as we now have it, has nothing but contempt for the *Sisnadevas* or worshippers of the Phallic emblem. The worship of the Mother Earth might be singled out as another connecting link,

⁹ C. D. Chatterjee's paper—*Numismatic Data in Pali Literature* in B. C. Law's *Buddhist Studies*, I, p. 192.

¹⁰ *Rigveda*, I, 164; *Nirukta*, XIV. 30; *Kātha Up.*, III, 1 *Mundaka*, III, 1, 1.

^{10a} For friendliness between the two see *Jātaka*, i., pp. 70, 75. Their later separation into two classes of mythical beings.

but this, too, is only an unimportant phase. The Siva and Sakti cults as well as the Yogic method of mental concentration are completely ignored. It is very strange indeed that Manu places the Brahmāvarta, Brahmaland or first settlement of the Brāhmins, the worshippers of Aksharabrahma¹¹ or Śabda-brahma,¹² between the Sarasvatī and Drishadvatī, i.e., in the easternmost part of the Punjab, and the land of the Brahmarshis in the land of the Kurus, Pañchālas, Matsyas and Sūrasenas, whereas the bearing of the bulk of the R̥gvedic hymns is on the Central and Western Punjab,—the land of the Sapta Sindhu including the Kubhā or Kābul region. Even in historical times the Brāhmins—the Ātreyas and Bhāradvājas, originally a race composed of several tribes,¹³ are placed in Mūshika or the tract between the Sarasvatī and the Drishadvatī, while the Sivas and Charmakhandkias who wore skins,—lion's skin and the like like their deity—Herakles or Siva.¹⁴ The main fauna and flora of the Indus Valley are on the whole the fauna and flora of the R̥gveda.¹⁵ There is every reason, therefore, to suspect that the extant *R̥gveda* is just a later Kuru redaction in the sense that this was made by the Brahmarshis working and thriving under the patronage of the Kuru monarchs and seeking to superimpose their own culture, the Kuru ascendancy as a political power meaning the ascendancy of Brahmanism.

From this point it is easy to consider the question of extension of the pre-Haryanka and pre-Parikshit periods of the political history of Ancient India. Here the credit is greatly due to Professor Raychaudhuri for having shown us the way pushing back the beginning of the political history of our country to the days of Parikshit, which is to say, to the end of the earlier history of the Kurus and the Andhaka-Vrishnis or Satvats.

Here the Buddha is a great milestone for the reason that on the date of his demise depends the date of the beginning of the reign of the Haryankas with Bhāṭṭiya as the first king and his son Bimbisāra as the second. We get here Chanda Pradyota, the first powerful ruler of the Pradyota line, Udayana, the last great monarch of the Paurava line, and Prasenajit, the last noteworthy king of the Ikshvāku line to appear as men of the same age with the Buddha and his great contemporaries. The date of the Buddha's demise can now be pretty well fixed and so also that of his birth and Buddhahood. The date of his demise as current in Ceylon up till the close of the fifteenth century was

¹¹ The word *Akshara* signified a word in the Buddha's time, cf. Digha, iii, 93, *rā'ā rā'ā, tveva akkharāṃ*, Cf. Dhammapada, 352.

¹² *Bhagavadgita*, VI, 44.

¹³ McCrindle, *Ancient India*, p. 133f.

¹⁴ *Ibid.*, pp. 37, 112, 206.

¹⁵ Dr. G. P. Majumdar, Professor of Botany, Presidency College, Calcutta, writes to me to say: "The plants and plant-products in Mohenjodaro finds consist of wheat, barley, millet, date palm, cotton, pipal (*Ficus Religiosa*), Babul (*Acacia arabica*) and Jhandi (*Prosopis spicigera*)—the last one conventional and unrecognizable—all being common in the neighbourhood of Mohenjodaro. They grow in the Punjab as well. From a study of the Vedic Flora we can tentatively fix its locale to the Indus Plain proper."

483 B. C. The date which can be fixed on the strength of the Chinese "dotted record" kept up till A. D. 489 is 486 B. C. If the date of Āśoka's first coronation be fixed as 268 B. C. on the strength of the dates of his five Greek contemporaries as known from the Greek records, the date of the Buddha's demise (263+218) is exactly found to be 486 B. C. This enables us to place the beginning of the Haryanka history somewhere in 566 A. D., making the Haryankas, Śiśunāgas and Nandas the contemporaries of the Achaemenians of Persia or Iran having a dated history of their own. The *Purāṇas* offer us the dynastic lists of rulers of just four royal lines, namely, the Brihadrathas of Magadha, the Aikshvākus of Kōśala, the Pauravas of Vatsa and the Pradyotas of Avantī, all practically ending with the demise of the Buddha and finally a century after that and during the reign of the Śiśunāgas.

In the dynastic lists drawn up in the *Purāṇas* from the end of the Bhārata or Kurukshetra Battle we have mention of twenty-four Paurava kings as predecessors of Udayana, the ruler of Vatsa, and of twenty-three¹⁶ kings as predecessors of the Śaiśunāgas (better Haryankas) of Magadha. The *Purāṇas* give these Brihadrathas full 1000 years as the total length of their reigns. But allowing them each an average reign of twenty years we get about 500 years to denote the period which elapsed since the Bhārata Battle and prior to the rise of Buddhism. But the date of the Bhārata Battle is still a wild goose chase. Among the Indian astronomers, Aryabhaṭṭa (A.D. 499) places it in 3102 B.C., which is reckoned also as the starting point of the Kali Yuga, Vṛiddha Garga and Varāhamihira together with the Kāśmīra chronicler Kalhaṇa brings it down to 2449 B.C., placing it 653 years after the beginning of the Kali Yuga, while the historical *Purāṇas* bring it still further down as well as the beginning of the Kṛita or Kali Age to 1414, 1379 or 1343 B.C. in other words to the fifteenth or fourteenth century before Christ. There is even reason to think with Raychaudhuri that the date may be placed in the ninth century B.C.

As a descendant of Tilak and Jacobi, Mr. P. C. Sengupta is raking up the old snake which we took to be dead once for all by going to fix the dates of the beginning of the Vedic Age and the Bhārata Battle on the clear astronomical data afforded by the *Rigveda* and the *Mahābhārata*, the first of which is, according to his computation, 4000 B.C., and the second, 2449 B.C., the latter being the same date as offered by Vṛiddha Garga. He seeks to maintain that the Bharata Battle is a prehistoric event which is contemporary with the Indus valley civilization, the description of the destruction of the Saubhapuri by Kṛishṇa in the *Vanaparva* of the *Great Epic* referring just to the destruction of a city like Mohenjo-daro¹⁷.

¹⁶ The number is made up of 16 plus 7. The number is wrongly given as 16 plus 16=32 in place of 23.

¹⁷ *Ancient Indian Chronology*, p. 24.

Mr. Sengupta has, however, in Dr. Megh Nath Saha a critic to suspect that the astronomical references, in 'the striking consistency' of which he believes, might well have been introduced by the Great Epic compiler of about 400 B.C.,¹⁸ precisely as Āryabhaṭṭa and Garga had in Fleet a similar critic to suspect that their reckonings were purely invented ones for the purpose of their calculations.

To my mind, without being unduly sceptical like that, we should better, as working basis, take and treat 3102, 2449, 1414 or 1379, and 1000 or 900 B.C. as chronological landmarks of the four epochs of our ancient history within the prehistoric and protohistoric regions. The fifteenth or fourteenth century landmark connected with one Parikshit may be provisionally regarded as the closing date of an earlier recension of the *Rigveda* tallying with the date of the trilingual Hittite inscription in the state archives of Boghazkeui in Asia Minor, recording the name of such Vedic divinities as Indra (Indra), Arunash (Varuṇa) and Agnish (Agni). Taking the first date to mark the beginning of the Indus Valley civilization, the spaces between the four dates may conveniently be treated respectively as the Pre-Bhārata, the Pre-Parikshit I and the Pre-Parikshit II period.

The fact about the *Mahābhārata* is that it is in its latest Sautī Paurāṇiki form a typical Gupta epic, while in its pre-Pāṇinian and pre-Buddhistic form just a vast storehouse of ancient chronicles, anecdotes and wise sayings in verse serving as a Brahmanical prototype of the Buddhist *Jātakas* in verse pre-supposed by the edicts of Aśoka. This earlier work of Vaiśampāyana pre-supposes a lesser work, the *Bhārata* ascribed to Jaimini, which in its turn pre-supposes a Kuru chronicle by Dvaipāyana. There was a Bhārata Battle fought between the Satvats and the Bharatas, a second between the Kurus and the Purus,—both in the Punjab proper, and probably a third fought by the Pārikshita Kurus for political supremacy in Northern India. There is an extra-Indian or West-Asian phase of the tribal and racial conflicts which must not be kept out of view.

The pre-Bhārata history of the Punjab proper or Udichya-Uttarāpatha including Baluchistan and Eastern Afghanistan is in the main the history of the Indus civilization with the horse-necked bull as a domesticated riding animal used also as a beast of burden and extinct since, but definitely without the horse. The advent of the Bharatas in the upper Punjab from Uttarakuru to the north of the Pamir Knot (Sumeru) meant the first appearance of horses there. Bhadrāśvavarsha is the most ancient land of horse in Central Asia to the east of the Pamir Knot to which our attention is drawn in the *Great Epic* and *Purāṇas*. Even the Pālī Nikāyas describe Kammāsadamma (Karmāśvadamya) as a Kuru town in the northern region of the Eastern Punjab. All the territories like Gandhāra-Gandharva, Aśvāgana (Greek Assakenoi), A-hṭagana

¹⁸ *Science and Culture*, 1939, p. 482ff.

(Astagenoi); Pañchagana, Kombhoja and Suvāstu (lit. "The fine abode of horse"), situated in the Upper Indus and Kābul region, derived their names from the different varieties of horse,¹⁹ and this is precisely the tract noted in Ancient India for horse-breeding, horse-training and horse-trade. The Bhadrās-vavarsha of the *Great Epic* in the close neighbourhood is precisely also the region which is taken by the modern Zoologist as the place of origin of the 'modern horse.'

The geographical vision of the Vaiśampāyana *Mahābhārata* was confined within the limits of the Aryandom to the west of Bengal and to the north of the Vindhya and Godāvari, but it extended over the whole of the Haimavata region. It portrayed the picture of an Age when all the powerful nations, tribes or races, accepting or not accepting the Brahmanic culture were concentrated in the Punjab proper, even those including the Angas, Suhmas, Pāṇḍyas, Cholas, Andhras and Keralas. In this connection I must not omit to mention the excellent work done on the *Great Epic* geography by Professor Jayachandra Vidyānāth²⁰ and Dr. Moti Chandra.²¹

For the archæological material of the Haryanka and pre-Haryanka history of Magadha we must wait for the results of excavation. The Maṇi Nāga sculpture from the Maniyār Maṭh confirms the existence of a shrine of Maṇikāra Nāga in Girivraja as mentioned in the *Great Epic*, but it cannot be dated earlier than the Christian era.

At the time of the rise of the Haryankas the cuneiform records of Persepolis set out a vast Achæmenian empire between the Indus and the Mediterranean; and between the Hindukush (Mālyavat) and the Arabian sea, which also included Egypt and Ethiopia, while in earlier times the Books of Moses opened the history of the 'chosen people' and their monotheistic faith, laying the first scene of action in the adjacent lands of Havilah, Ethiopia, Assyria and the Euphrates Valley and offering certain striking points of similarity between the Israel beliefs, legends and practices and those of the ancient Brāhmins.

The coming of Megasthenes as a Greek ambassador was a happy event for the account of India which he wrote. His critics are unduly hard upon him. His fabulous races were the races described in the *Great Epic*. But his 'Gold-digging Ants' were not at all fabulous; they were historical and no other than the Paipīlika-svarṇas or Pipīlikas of the *Great Epic* (ii. 52. 4),—a race of gold-miners. The historicity of the other races, too, can now be ascertained from the evidence of this work (ii. 51, 52). He had not exaggerated the fact at all

¹⁹ Cf. *Mahābhārata*, ii. 27, 27-28 :

śukodarasamāns tatra hayān aṣṭau samānayat ||
mayūrasadriṣān anyān uttarān aparān api ||
javānān āśupāś chairo karārtham samupānayat ||
 Cf. also *ibid.*, ii. 28, 19.

²⁰ *Bhāratbhūmi aur uske nivās.*

²¹ *Geographical and Economic Studies in the Mahābhārata*, in the Journal of the U. P. Historical Society, Vol. XVI, Pt. II.

when he stated that no Indian was held as a slave in the eye of the law or that both the philosophic view of life and law of the land favoured the treatment of all as freemen, the intended distinction having been between *de jure* and *de facto*.

With regard to Bindusāra, it may, I think, be taken for granted that Ptolemy's ambassador was sent to his court, and not to that of his son and successor. The representation of his name as *Amitrachates* by Athenaios and *Allitrochades* by Strabo was not unexpected. This was evidently based upon the Gandhāra Prakrit form of *Amṛtasvādaḥ* or *Atripṭasvādaḥ*, the first being the same word as *Amṛitakhādaḥ* or *Amṛitādaḥ* meaning a 'Nectar-taster' or 'Nectar-eater,' and there is every reason to suspect that, like *Bimbisāra* or *Bimbāsāra* (*Lalitavistara*, *Ardhamāgadhi Bhimbhasāra*²²) resulted from a wrong transformation in Pali and Sanskrit. His name in Old Māgadhi appears to have been *Bindusāla*, Sk. *Bindusvāda*, here *bindu* being a synonym of *amṛita*.

As far as we can judge from the Pali *Chronicles*, Bindusāra was a lucky man between his great father and great son—a 'nectar-eater' and feeder of Brāhmins. It is risky to place with Jayaswal any reliance on Tāranātha when he attributes to Bindusāra 'large conquests between the Eastern and Western Seas, etc.' The legends, especially those of later invention, are often misleading, and I would not give any credence to them if they are not supported either by contemporary accounts, preferably epigraphic.

As regards Aśoka, some of the patriotic historians have indulged in speculations beyond their province while making his *Dharmavijaya* policy responsible for the dwindling of the Maurya empire and the national decline of the Hindus. It is not the business of the historian as historian to speculate as to what might or might not have happened, for anything might or might not have happened in the world, if things were such and not otherwise. The most regrettable part was played by Jayaswal when he based his strong verdict on the strength of certain *ślokas* from the *Garga Saṃhitā* without understanding their purport. A Sanskritist like Kern found no reference in them to Aśoka's *Dharmavijaya*, here *Vijaya* being just a brother of Śālisūka. Professor Nilakanta Sastri committed no sin in pointing out that the *ślokas* had nothing to do with Aśoka. But younger scholars would still fight a battle over it, carrying it even from place to place. Those who know Sanskrit will easily interpret the *ślokas* as meaning:

"In that delightful city of Pushpapura teeming with hundreds and hundreds of men Ribhukshā (Indra) will be reborn as Śālisūka, springing from his *Karma*. He will (indeed) be the king as a result of his past deed,—a wicked soul in an attractive bodily form. (He will) terribly oppress his own territory,—a vicious man though swearing by the name of piety. He, the deluded man,

²² Here *Bhimba* = *Bhishma*, and the Old Māgadhi *Salā* was probably = *Salya*, Pali *Salla*. Cf. the Old Māgadhi name *Māthava* Videgha for *Mādhava* *Vaideha* or *Mahādeva* *Vaidehā* in the *Satapatha Br.*, and *Makhādeva* or *Maghādeva* for *Mahādeva* in the *Nikāyas*.

will establish (in the throne) his virtuous elder brother, Vijaya by name, who was popularly known as 'The Illustrious One' for his qualities."

*Sa iyeshtha-bhrātaram sādhum 'keti' ti prathitam guṇaiḥ |
sthāpayishyati mohatmā Vijayam nāma dhārmikam ||*

Regarding the Junāgarh inscription of Rudradāman I, I must point out that Kielborn and Bhau Daji have misled us, one by suggesting a *kṛi* before *te* and after *Āśokasya Mauryasya*, and the other by suggesting a *na* after *te* in order to make out the word *kite* or *tena*, and both by imagining a slip on the part of the scribe. They ought not to have done that when *Āśokasya Mauryasyamte*, with its vanishing Prakrit legacy, is a correct expression which means that the Yavana king Tushāspa came into power in Western India and caused the recorded good work to be done on his own initiative.

None need be surprised if in ancient sites near about Conjeeveram one gets traces of a trade-relation of South India with Rome and Persia going back to the first two centuries before or after the beginning of the Christian era. Buddhaghosa, the Pali scholiast, who resided in Kāñcīpura (Conjeeveram), Mayūrasuttapattana (Mayaveram), and other places in Chola or Drāviḍa, noticed there the prevalence of the Yavana and Pārasika (Persian) languages along with Tamil (Damilabhāsā), Telugu (Andhabhāsā), Oriyā (Oḍḍabhāsā), and the like, all of which appeared to have been deficient in certain consonants²³.

The origin and inaugurating authority of the Vikrama (better, Mālavavikrama) Era are still a vexed question. It was obviously an era of local origin in Western India. The initial date of the Gupta Era, A.D. 319-20, has been fixed by Fleet and others primarily on Alberuni's methods of computing it by adding 241 years to the initial date, A.D. 78, of the Saka Era. Professor Dharendra Nath Mukherji is one of those who maintain that the Vikrama is identical with the Gupta Era. It is not the place to examine their arguments and proofs. I may simply point out that to push the initial date of the Gupta Era to 57 B.C. would be to court insuperable difficulties in harmonizing it with the historical process of palæographic, linguistic, literary, religious, philosophical and artistic changes. The accepted initial date of the Era is a workable one and it must not be disturbed, especially when the contemporaneity of Samudragupta and king Kittisiri-Meghavanna of Ceylon, established on an independent Chinese account, accords perfectly with Fleet's date of the former and Ceylon's date of the latter.

The problem of Vainyagupta's connection with the Imperial Guptas still remains, and this is increased by the discovery of another copper-plate grant²⁴

²³ *Papañchasūdanī*, i, pp. 45-51; its *Tika* adds the name of Pārasika (wrongly, Pābasika) bhāsā.

²⁴ Recently procured by Mr. Pulin Behari Chakravarti, M.A., from the village of Kailān in the Sadar Subdivision of the district of Tippera, East Bengal, in continuation of his brilliant work for the collection of materials for an authentic history of the Greater Chittagong.

issued by his *Kumārāmātyādhikaraṇa*, called *Sridhāraṇa-rāma*. Its seal contains the representation of what Dr. J. N. Banerjee identifies with the *Padmīnīdyā* with the *Gajalakshmi* as its presiding deity, of which there are other examples among the *Basari* seals of the Gupta period bearing the authority of the *Kumārāmātyādhikaraṇas*.²⁵

Here I must invite your attention also to the progress made in fixing the date of the *Acyuta* king *Acyuta-vikrama* of the country of *Chola* with whose reign the well-known Pali scholiast, *Buddhadatta* connects his literary career. The traditional contemporaneity of this *Buddhadatta* and the great Pali scholiast *Buddhaghosa* is recently placed on a solid foundation by Rev. A. P. *Buddhadatta* of Ceylon on the strength of their identical compliments paid to a contemporary leading religious personality, called *Thera Sanghapāla*.²⁶ This very *Sanghapāla* happened to be the head of the *Mahāvihāra* in *Buddhaghosa's* time. He was, according to the *Mahāvamsa*²⁷, the leading *Thera* of the *Mahāvihāra* also in the time *Gothābhaya-Meghavanna* (A.D. 302-15), and very likely also in the time of his successor, king *Jetṭhatissa* (A.D. 323-33). Thus the *Acyuta* king *Acyuta-vikrama* unmistakably appears as a contemporary of *Gothābhaya* and *Jetṭhatissa*, of at least one of them, if not of both. *Buddhadatta* describes the contemporary *Chola* king as a scion of the *Kalamba-kula* or *Kalabbha-kula*, which is to say, of the *Kadamba* or *Kalabhra* family. Professor *Nilakanta Sastri* in his book on the *Cholas* connects him preferably with the *Kalabhras* who were defeated and driven out of the field by the valiant *Pallava* king *Sinhavishnu* in the 6th century A.D. But *Buddhadatta's* description of the *Chola* ruler definitely as an *Acyuta* king suggests his connection rather with the *Kadambas* of *Mysore* and *Karnāṭa* who maintained all along the tradition of the *Acyutarājas*. There existed, moreover, a land-route along the banks of the *Kāverī* connecting *Drāviḍa* with *Aparānta*, as proved by the joint evidence of the *Great Epic*, the *Rāmāyana* and *Hwen Thsang*. I believe the *Kadambas* were the forerunners of the *Kalabhras* in *Drāviḍa*. The contemporaneity of the two Pali scholiasts, combined with the synchronism between *Acyuta-vikrama* and *Gothābhaya*, has led to great results also in other respects²⁸. On the strength of the evidence supplied by Professor *Ramchandra Dikshitar* from the *Sangam* literature we can speak of two earlier synchronisms, viz., that between *Elala* (Pali *Elara*) and king *Dutṭhoyāmani* of Ceylon and the *Chera* king *Sengyttuwan* and king *Gajadhātu* of the island.

It was my duty as Sectional President to place before you a systematic list of important contributions made by competent scholars in different parts

²⁵ *Development of Hindu Iconography*, pp. 200-11.

²⁶ See his article in *The University of Ceylon Review*, Vol. III, No. I.

²⁷ *Mahāvamsa*, XXXVI, 114-15.

²⁸ Barua, article on *Buddhadatta* and *Buddhaghosa* in the *University of Ceylon Review*, Vol. III.

of India and the world since the last session of the Congress.* Unable that I am to supply you with any accurate information in the matter, I refrain from discharging this duty, and I may be readily excused for that in view of the terrible war situation through which we all have passed. The comments I have ventured to make on some salient points will not, I hope, be considered either irrelevant or unworthy.

* Here mention might be made of Radha Kumbud Mookerji's book on Chandragupta, a Madras University publication, from which we may learn at least that the name *Maurya* cannot grammatically be derived from *Murā*. Stella Kramrisch's *Survey of Painting in South India* is a work of outstanding merit after Coomaraswamy's *History of Indian and Indonesian Art*. B. C. Law's *India as described in the Early Texts of Buddhism and Jainism* is a notable work on the lines of the *Buddhist India* by Rhys Davids, which, together with the *Arthasāstra* made known to the world by Shama Sastri, has inspired fruitful researches in different lines. D. C. Sircar's first volume of *Select Inscriptions*, a Calcutta University publication, is useful to all students of Indian epigraphy. The "*Amarāvati*", published from the Archaeological section of the Madras Museum, is a remarkable monograph on art and history after Marshall and Majumdar's *Sāncī* and my *Barhut*. I wish T. N. Ramachandran's historical survey of Jainism, mostly based upon archaeological evidence were published as a sequel to Chimanlal Shah's *History of Jainism in Northern India*.

The publication of the first volume of the *History of Bengal* stands permanently to the credit of the Dacca University, precisely as the archaeological memoirs do to the Baroda State and its Department of Archaeology. Hirananda Sastri's *Nālandā and its Epigraphical Material*, G. P. Majumdar's *Some Aspects of Indian Civilization*, U. N. Ghoshal's *Beginnings of Indian Historiography*, B. C. Law's *Ujjayini in Ancient India*, V. R. R. Dikshitar's *War in Ancient India* deserve special mention. N. R. Ray's Bagiswari Readership lectures on the Maurya and Sunga Art indicate a new historical approach to the subject. Nilakanta Sastri's *The Cholas* adds much to one knowledge of South India after S. K. Aiyangar's *Beginnings of South Indian History* and R. G. Bhandarkar's *Early History of the Dekkan*.



AFGHAN ARCHAEOLOGICAL MISSION AT CALCUTTA UNIVERSITY

One of the most outstanding cultural events in the life of the University has been the visit of the Afghan Archaeological Delegation sent by the Government of Afghanistan to attend the Bi-centenary celebrations of the birth of Sir William Jones, the founder of the Royal Asiatic Society of Bengal. The visit of the Delegation was indeed an honour, unique in the cultural annals of Bengal.

The Leader of the Delegation, Monsieur Ali Kohzad (Director-General of Historical Research of the Afghan Government) and his able colleagues brought with them from Afghanistan varied and interesting exhibits—some of them objects of unique interest,—collected from excavation sites and museums in Afghanistan. These were exhibited for three days at the Asutosh Museum of Fine Arts, Calcutta University, under the joint care of Monsieur Kohzad and his party and Mr. D. P. Ghosh, Curator of the Museum. This unusual exhibition drew vast crowds to the Museum, eager to have their first glimpse of Afghan Art and Archaeology, or rather to put it more accurately, of the Graeco-Buddhist and Bactrian Art of *Aryana Antiqua* (name given to Pre-Islamic Afghanistan) and of the exquisite Art of Khorasan (Islamic Afghanistan).

The exhibits included many fine specimens of Bactrian and Buddhist Art—such as the bronze figures of Herakles (Hercules), Horus, a kilted Greek soldier, all from Begram (Kapisa), and the magnificent statuette of the Sun God—as well as exquisite specimens of Islamic calligraphy, book-decorations, hunting and court scenes of Mughal Emperors, etc. Even Islamic experts confessed that some of these delightful specimens were really unique and nothing like them had been seen in India for two centuries.

The learned and amiable Director of the Mission, Monsieur Kohzad, delivered a lecture before an interested audience in the Asutosh Building. The lecture, delivered in impeccable French, was really a *tour de force*, as it covered within a short compass the whole survey of Afghan History and Indo-Afghan cultural relations, based on the results of Historical and Archaeological Research.

We reproduce below a summary of M. Kohzad's very interesting address:

Afghanistan had many foreign influences from early times. In the great excavation centre of Haddah systematic explorations have been conducted which have greatly increased and benefited the collections of antiquity in the museums. Haddah forms the heart, geographically and artistically, of Gandhara. Haddah was not only famous for its religious centres and Buddhist monasteries, it also gives us to-day a good idea of the civilisation of the people living there in bygone days.

Kabul has a very interesting topography. It is divided into two parts, viz. Kabul proper and Buddhist Kabul, which is south-east of Kabul proper. There find many *stupas*, beautifully decorated with Buddhist engravings and Buddhist scripts of ancient texts. The white marble statue of the Sun God is also a beautiful piece of art. This and the *stupas* prove that, before Afghanistan was converted to Islam, Buddhism prevailed in these regions.

Chinese scholars and travellers also came to Afghanistan to study the manners and customs of the land. Beautiful specimens of paintings have been discovered where we find the *Bodhisatva* surrounded by Kushan men and women. This shows us that the Kushans were in favour of Buddhism. Such examples of Buddhist and Kushan influences have been seen in paintings of a



Image of Suryya (Marble) ;
5th century A.D.
Khair Khaneh.
(Kabul Museum)



Painting from Akbarnamah
showing the birth of Akbar.
Mughal School, 17th century A.D.
(Kabul Museum)

similar type in the Musee Guimet in Paris. In addition to these have been found works in ivory, painted glass-vases, potteries of Chinese lacquer and medallions of exquisite beauty.

Ruined fortresses, parts of walls and antechambers have been discovered in Afghanistan. On some of the walls there are engravings of Greek names and dynasties, which prove that Greek kings must have ruled over these parts of the land. Greek coins have also been found which demonstrate clearly that Greek currency was in use. Gold and silver coins of the Kushans have also been found.

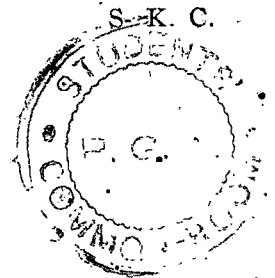
In Foundoukistan statues of the Buddha and coins with Buddhist inscriptions have been discovered. Frescoes and paintings have been found in the walls of monasteries. Some ancient monasteries were completely covered up by the falling down of rocks. Now in recent times these rocks have been removed and well-built monasteries are being discovered. Some of these monasteries were well-lighted with the help of large windows and skylights.

In Afghanistan Sanskrit influence was felt first during Vedic times. Asoka the Great sent missionaries to Afghanistan and they again brought Sanskrit texts along with them.

In some districts we find monolith statues built on rocks and in caves. At times on the very summit of a hill one finds small rooms in which monks used to pray during certain seasons of the year.

As so many things of art have been found on the southern side of the Hindu Kush mountains, archaeologists are also desirous of examining sites on the northern side of the Hindu Kush as well. It would be interesting to see how far Buddhistic teachings really extended in those days. The Russians might collaborate and help to throw light on this matter.

M. Foucher, the celebrated French Orientalist, had helped much to discover many close affinities between India and Afghanistan, not only culturally but also in the sphere of religion.



Round the World

Cultural Mission from Afghanistan to India--

In connection with the Bi-centenary of the birth of Sir William Jones, the illustrious Founder of the Royal Asiatic Society of Bengal, the Afghan Government sent a cultural delegation, led by Mons. Ali Kohzad, Director-General of the Historical Section of the Department of Publicity and Director of the State Museum of Kabul and founder of the Revue *Aryana*. M. Kohzad was accompanied by two of his assistants, bringing with them a remarkable collection of archaeological objects: sculptures, manuscripts, miniatures, etc., which were keenly appreciated by the celebrated group of historians and archaeologists assembled on the occasion.

On the 9th of January M. Kohzad delivered a special lecture in the hall of the Royal Asiatic Society and traced in a scholarly yet lucid style, the history of cultural relations between Afghanistan and India. His learned paper will be published later on in the Commemorative Volume, and so we give here only the broad outline of the valuable discourse delivered by the Head of the Afghan Delegation. Basing his observations on a comparative study of the texts of the Vedas and the Avesta and strengthening his argument with quotations from the classical writers, M. Kohzad proved that his native country, *Aryana Antiqua*, "as very aptly characterised by Dr. W. W. Wilson, the former Secretary of the Royal Asiatic Society of Bengal," was the 'sacred country' of the Avesta where the Indo-Iranian language possibly originated. In that connection M. Kohzad alluded to the valuable research of Dr. Wilson a century ago. Dr. Wilson described in detail the influence of Indian culture on *Aryana Antiqua*, the geographical data, historical sequence and the cultural life of this ancient country. So M. Kohzad concluded that if we want to be precise, we may henceforth use the name of *Aryana* while discussing all questions relating to pre-Islamic Afghanistan.

M. Kohzad next discussed the problems of the expansion of Indian Buddhism in Afghanistan in the times of Emperors Asoka (3rd century B.C.) and of Kanishka (1st century A.D.). From the 3rd century B.C. to the 8th century A.D., when the country was invaded by the Islamic hordes, practically half of Afghanistan was under Buddhist influence. One should remember, observed M. Kohzad, that the philosophical school prevailing in this area brought about a veritable transformation of Buddhism from Hinayana to Mahayana. It was during this epoch that the wisdom as well as the manners and customs of India came to be propagated in Afghanistan and other parts of Western and Central Asia.

Tackling next the question of Buddhist Art, the learned speaker showed how the artists of Afghanistan and of India, collaborated very closely for centuries. He referred in this connection to the discoveries made by the eminent French Archaeologist, M. Hack, Director of the French Archaeological Mission, who found from his explorations towards the north of Hindukush, specially in a place called Kunduz, specimens proving that Graeco-Buddhist art was born really in Bactriana and gradually progressed further south towards Kapisa and Haddah. That school finally entered the main land of India and profoundly influenced the styles prevailing in Taxila, Amaravati, Mathura and Ajanta, all showing clear evidences of Gandharian art forms.

M. Kohzad also discussed briefly the landmarks in the history of India and Afghanistan in the Islamic period; after the Arab invasion the Sultans of Ghazni under Sultan Mahmud undertook the Islamization of India; but a fact often forgotten, which we should remember is that a galaxy of poets, thinkers, writers, historians and scientists came in the train of Sultan Mahmud and propagated the Persian language and literature in India. In the consolidation of these cultural relations between India and Afghanistan we should remember, among hundreds of other scholars, the illustrious names of Alberuni, Gardazi, Minhaj and others.

Next when the Central Government at Delhi was under the control of the Ghori conquerors the Afghan style of architecture and art came to be propagated in India and that movement was further strengthened by the Khilji, Lodi and other dynasties. After the devastating invasion of Chengiz Khan in the 13th century, Afghanistan and India, after that rumshaking, slowly prepared for a period of veritable cultural renaissance, and the Moghul art and literature reached their highest glory.

At the end of his address M. Kohzad conveyed his felicitations and greetings to the Society and he drew the attention of the public to the valuable contributions made by the Royal Asiatic Society of Bengal through its learned publications towards the elucidation of the historical and archaeological problems of Afghanistan.

We are grateful to the Afghan Government for their enlightened policy in fostering cultural co-operation and hope that a systematic exchange of scholars between India and Afghanistan would soon materialize.*

* Reproduced from an article by Dr. Kalidas Nag, M.A., D.Litt., Honorary Secretary, Royal Asiatic Society of Bengal—in the 15th January, 1946 issue of the 'Nationalist.'

Exit a Filibuster—

General de Gaulle has left the scene of French politics in a pique. This self-styled dictator and adventurer became prominent during the War just because of Churchillian support. Before that he was an obscure general. Even as an emigré he was not exactly *persona grata* with the Diplomatic Corps of the Allies in London. Self-willed and self-opinionated he has now irritated Left-Wing and Progressive circles in France. The General goes back to well-merited obscurity—but his shabby treatment of Lebanon, Syria and Indo-China will not soon be forgotten, nor will the inhabitants of these countries forgive yet this 'Napoleon of Notting Hill.'

Two Great Scholars—

We record with deep sorrow the death of Prof V. G. Kale, that veteran, pioneer and *doyen* among Indian economists. He belonged to the generation of Gokhale and Ranade and Bhandarkar—a generation famous for great pioneers and patriots. Founder of the Indian Economic Conference, he was the first Indian scholar to give an impetus to Indian economic studies. His thorough, massive scholarship was reminiscent of that of the German scholars of the 19th Century.

We record with pleasure the news of the recent honour conferred on the eminent historian of the Marathas—G. S. Sardesai by historians of *Maharashtra*. Not only in *Maharashtra* but in the whole of India, Prof. Sardesai holds an honoured position among historical scholars. He too is a pioneer and a scholar of massive intellect, yet modest and unassuming, in the best traditions of Oriental culture. We owe a profound debt of gratitude to pioneers like him who have paved the way for future historical studies, who have in fact made these studies easier by removing the 'first thorns,' the preliminary difficulties; more than that, they enhance the prestige of their country in the eyes of the world.

The Parliamentary Delegation—

Since the middle of the 19th century and especially after the opening of the Suez Canal, India has been visited by tourists in the cold weather. Many of them after a few months' sojourn pose as experts on Indian affairs. The Parliamentary Delegation have even beaten this record. They have had a whirlwind tour and in their genteel remarks and pious wishes they have not given any evidence of having risen above the tourist mentality. There has also been a lack of co-ordination in their views and ideas since they have not all visited the same places and met the same people. More than that, they have omitted to visit provinces like Assam, where they could have seen British vested interests—like the planting community—working in full blast.

S. K. C.

Reviews and Notices of Books

Pakistan, the Problem of India—By Dr. Shaukat Ullah Ansari, published by the Minerva Book Shop, Anarkali, Lahore, Pp. 130, Price Rs. 3-8.

Divided into six sections with three appendices and a biography, Dr. S. K. Ansari, the well-known Nationalist Muslim, gives a short history of the origin of the Pakistan idea and discusses the two-nation theory on which it is based proving how fallacious it is. While covering old ground, he has certain new things to say about it which should interest both the Akhand Hindusthanist and the Pakisthani. Then follow two chapters in the first of which the case for Muslim separation is put in all its bearings. In the second, the author gives the case against Pakistan with a truly admirable wealth of details, closeness of analysis and clarity of exposition. The ultimate results of Balkanisation are explained and it is emphasised that economic and political subservience are implicit under it. The conclusions established are summarised under nearly thirty heads all proving the unwisdom of the partition of India.

The special value and a very interesting aspect of Dr. Ansari's contribution to the Pakistan controversy is the very clear way in which he shows that separation from the rest of India is not desirable in the interests of our Muslim brethren themselves. Secondly, though not a member of the Muslim League, he has given it credit for its success in consolidating Muslim public opinion and has not at the same time, hesitated to draw pointed attention to the dangers inherent in persistence in the Pakistan slogan after its immediate purpose has been fulfilled. Lastly, he has mentioned the various ways, all practical in which our Muslim brethren can attain all those objects the search for which has led to the Pakistan demand.

India : A Bird's-Eye View—By Sir Frederick Whyte, K.C.S.I., new edition, revised and enlarged, published by the Royal Institute of International Affairs, London, Pp. 83; Price Rs. 2-3.

This Chatham House publication is divided into six sections. Commencing from the gradual conquest of India by the East India Company down to the middle of 1944, it gives the political history of our motherland. In it are included two appendices, a table of parallel dates of general and Indian historical events, certain statistical statements regarding the population, trade, industries, etc., of India and two maps of India. An introduction obviously meant for the non-Indian reader deals with the "Variety" of India, the relation between Hindus and Muslims and the position of women in Indian society. It is strange to find no mention here of the synthesis of Hindu and Muslim culture, the century-old amicable relationships, admittedly interrupted from time to time by sporadic outbreaks of fanaticism which, however, were never on so large a scale as to constitute permanent barriers separating the two communities and the absence of which alone made living in the same country a possibility. Similarly, no reference is made to the high honour paid to women in our communities and the work done by many of them as teachers in learning, as administrators etc. with which every one who writes about our motherland is presumed to be familiar and which have to be specified so that the reader may have a complete picture of India. This failure, probably unintentional, indicates the point of approach of the book.

The second section covering about seventeen pages or so, summarises the history of India from the foundation of the East India Company right down to the Round Table Conferences. The services of the Indian Civil Service to the Indian people are referred to and it is praised for its adaptability to the new conditions imposed by the Acts of 1919 and 1935. Here again, no reference is made to the gradual withdrawal of direct contact with the masses due to changes in the touring conditions brought about by the substitution of the motor car for the palanquin and the horse as a means of visiting the areas administered. Nor is any mention made of the friction which arose from time to time between the elected ministers and those of their I.C.S. subordinates who failed to shed their old mentality altogether, a matter on which there is documentary evidence.

The accounts of the awakening of India and of the growth of nationalism are fair enough, although most Indians would probably feel that more space should have been devoted to them.

The last four sections constituting more than half of the book give an account of events of the two years 1940-1942, the position of Indian States being discussed and the failure of the Cripps Mission described. The author gives the British interpretation of the momentous events which preceded the August disturbances and blames the Congress for not accepting the Cripps proposals. What would strike the Indian nationalist is that the Muslim League which also rejected the Cripps offer for reasons other than those which influenced the Congress and which is regarded as being of such great importance that the political advancement of India as a whole has to be halted till some kind of satisfactory understanding is arrived at with it, no doubt the correct attitude in a democracy, escapes anything like the same treatment.

Without the slightest desire to ascribe any motive whatsoever for this difference in the official outlook so far as these two important political organisations are concerned, it accounts for the Indian view that the British failure to appreciate in its entirety the Congress standpoint may be due to the subconscious recognition of the by no means palatable act that if, at any time, there is permanent severance of the ties between Great Britain and India, it is the Congress and the Congress alone which will be responsible for it.

On the whole, the book under review can hardly be regarded as anything except an exposition of the British view of the political situation in India and, as such, it is not likely to meet with the general approval of Indian nationalism, the reasons being the omissions referred to above as well as others which can hardly find place in a short review.

H. C. MOOKERJEE

India Speaking—Edited by Sir Manilal B. Nanavati, Kt., and C. N. Vakil, M.A., M.Sc. (London), Pp. 230 with an index. Price Rs. 8. Published by Vora & Co., Publishers, Ltd., Round Building, Bombay 2.

The volume contains 28 articles by distinguished Indians, dealing with the political outlook, the cultural background, economic conditions as well as with problems concerned with population, industry, labour, finance, trade, transportation, Indians overseas, etc. Among the contributors we find such persons as Messrs. H. N. Kunzru, Sir S. Radhakrishnan, Dr. S. P. Mookerjee, Sir C. V. Raman, Sir Manilal Nanavati, Seth Walchand Hirachand, etc., each writing on the subject in which he has specialised.

Planned and written about the middle of 1942, the object was to place an unbiased view of the Indian problem before the American public. Edited by Sir M. B. Nanavati and Prof. C. N. Vakil, Director, School of Economics and Sociology, Bombay University, it was published in the States in 1944, as a special number of the *Annals of the American Academy of Political and Social Science*. It is republished in India with the permission of this organisation.

The quality of the contributions is uniformly high and it would be difficult to select a book where we get the insistent problems of India approached from so many angles by individuals each of whom is admittedly an expert in his own sphere. It, however, seems to the reviewer that India can hardly be said to be speaking as a whole unless the voice of communalism is also heard and unless that large section of the untouchables which suffers from caste tyranny is given an opportunity of placing its point of view and its grievances, real or imaginary, before the reader, specially where he happens to be a non-Indian.

Economic Development of India—By Dr. Ihsan Muhammad Khan, M.A., Ph.D. (Leeds), published by the Premier Book Depot, Rampur State, Pp. 107.

In the preface, the learned author indicates the end aimed at in his ten years' plan for the moral and material development of India. It differs from the Bombay plan of the industrialists and financiers which in the course of his book he proves is primarily for production for profit and is based on certain unwarranted assumptions, as well as from the People's Plan in which also he finds certain defects. As against them his plan "wants to keep the profit motive as a stimulus to production but wherever goods are produced for only profit and not for use, it wants the State to intervene." While unlike socialism, every one will not have equal economic status, everybody is to be accorded "sufficient opportunities for developing his resources."

This purpose, the author thinks, can be secured by doubling the percapita income on the pre-war price level, so that on the one hand a certain minimum standard of living, laid down by him in detail, may be established among the masses of India, and on the other, India, as far as possible may become self-sufficient in her Defence and Basic industries. Eight chapters are devoted to giving a blue print of this plan in such vital matters as agriculture, industry, education, public health, communications, unemployment, social insurance, and finance. In every case, information regarding the existing condition, the improvements sought to be introduced and their cost is supplied.

In the concluding chapter, the author gives his ideas as regards the agency through which his plan can be executed. Like all plans, he has to admit that success in it presupposes a change of heart—a matter about which there can be no difference of opinion.

The merit of this plan is that it stands for the middle way and tries to harmonise the conflicting interests of capital and labour. In his language, his plan "may not give exaggerated hopes and high aspirations.....but tries to do practical justice to all the parties and interests concerned." And it seems probable that situated as we are in India today, we shall if we are really desirous of improving the lot of the masses, have to adopt if not this plan at least one with the same ideal.

PEREGRINE PICKLE

Back to Sanity—By Y. G. Krishnamurti with foreword by Dr. Rajendra Prasad and Introduction by Dr. B. Pattabhi Sitaramayya. Seven illustrations of which four are in colour. Published by Basrur Brothers, Bandra, Bombay 2. Pp. 80. Price Rs 5-8.

The author clears the approach to his subject in practically the first six chapters the general trend of which is to show the need for substitution of existing ideals by a new one. This he finds in Gandhism, which he treats in a general way in the rest of the book. Widely read

in western philosophy, politics, economics and literature, the author has used his love in either proving his views or in controverting current ones. This, however, is by no means a book likely to appeal to any but the serious and well-equipped reader. We are sorry to see this specimen of the Indian printer's craftsmanship marred by printing mistakes here and there.

U.S.S.R.—By Walter Duranty. Published by Thacker & Co., Ltd., Bombay, Pp. 301. Price Rs. 11-8.

This is the Indian edition of Duranty's book published by Hamish Hamilton, London. Provided with an index for the benefit of the busy man interested in particular aspects of its activities, the book gives a connected account of the stages through which Russia was guided by Lenin and after his death by Stalin till today it has come to occupy a unique position making it the most formidable power in Europe and Asia, a form that has to be reckoned with in both peace and war. The twenty-five chapters are all equally illuminating and all equally interesting. The author who has first hand knowledge of Russia in transition and who has apparently utilised with discretion the trust reposed in him by the leaders of the revolution, thereby maintaining friendly relationships with them through those critical years when Russia was changing itself into a modern state and who probably knows as much about it as any outsider, has succeeded in writing a book of entrancing interest. It may be that certain ugly features inevitable under the circumstances have not been given that prominence in the narrative which is required for a just perspective, it is none the less true that there has been little omission of relevant facts.

We do not know of another book which presents within three hundred pages or so the story of the transformation of backward Tsarist Russia into a full-fledged modern state in so readable a form.

M. B. B.

Ourselfes

SANSKRIT FELLOWSHIP TO CHINESE SCHOLARS

Dr. Mookerjee's Letter to Education Minister—

Dr. Syamaprasad Mookerjee has sent a letter to the Chinese Ministry of Education, on behalf of the Calcutta University, offering to establish a research fellowship in Sanskrit and Indian Philosophy open only to Chinese Scholars.

It is also understood that the Chinese Ministry of Education has communicated this offer to the various Chinese cultural institutions and Chinese universities with a view to securing a suitable candidate.

The fellowship which is named as the Bipradas Pal Chowdhury Fellowship is understood to be of the value of about Rs. 5,000.

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the University Library collections :—

Philosophy and Psychology

"Philosophy" by C. E. M. Joad (London, Hodder & Stoughton, 1945).

"Çocuk ve genç ruhu" by Z. T. Cagil (In Turkish, "Psychology of Child and Adolescent") (Istanbul, 1939).

Theology

"The Reconstruction of Religious Thought in Islam" by Sir Mohammad Iqbal (Lahore, Sh. Muhammad Ashraf, 1944).

Social Sciences, Economics

"Indian Liberalism—a study" by V. N. Naik—with an introduction by Sir Sivaswamy Aiyer (Bombay, Padma Publications, 1945).

"Diplomacy in Fetters" by Sir Victor Wellesley (London, Hutchinson, 1944).

"Ten Years in Japan" by Ambassador J. C. Grew—with a foreword by the Rt. Hon. Sir Robert Craigie (London, Hammond, Hammond & Co., 1945).

"Peace and War"—Publication of U. S. Department of State, being a record of U.S. Foreign Policy, 1931-41 (Washington, 1942).

"The Equations of World-Economy in their bearings on Post-War Reconstruction" by Benoy Sarkar (Calcutta, Chakraverty, Chatterjee & Co., 1943).

"Redressement Economique et Industrialisation de la Nouvelle Turquie" by Orhan Conker—with a preface by H. E. Ismet Inonu, President of Turkey (Paris, Sirey, 1937).

"La Sumer Banque et l'Industrialisation de la Turquie sous la Republique" by Emin Ozbek (Lyon, Imp. du salut public, 1938).

"Our Economic Problem" by P. N. Wadia and K. T. Merchant—second edition (Bombay, New Book & Co., 1945).

"Industrial Credit in War and Post-War Economy"—second edition—by Sarojkumar Basu (Calcutta, Book Exchange, 1945).

Literature

"The Song of Bernadette" by Franz Werfel (London, Hamish Hamilton, 1944).

"Shah Abdul Latif of Bhit: His Poetry, Life and Times—a study of Literary, Social and Economic Conditions in 18th century Sindh" by H. T. Sorley (London, O. U. P., 1940).

"The Table-talk of a Mesopotamian Judge—Translated from the original Arabic" by D. S. Margoliouth (London, Royal Asiatic Society Publication).

History, Biography, Travels

"Eastern Europe between the Wars, 1918-1941" by H. Seton-Watson, (Cambridge University Press, 1945).

"Chunking Diary" by Robert Payne (London, Heinemann, 1945).

"Years of Victory—1802-1812" by Arthur Bryant (London, Collins, 1945).

"The Rise of Polish Democracy" by W. J. Rose (London, G. Bell & Sons, 1944).

"The Arab Civilisation" by Joseph Hell—Translated from the German by S. Khuda Bakhsh—second edition (Lahore, Sh. Muhammad Ashraf, 1943).

"Dutch Activities in the East in the 17th century" by F. C. Danvers—edited with an introduction by Niharranjan Ray (Calcutta, Book Emporium, 1945).

"La Turquie : Centre du gravite des Balkans et du Proche-Orient" by G. Tongas (Paris, Gauthier, 1939).

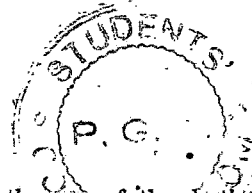
Fine Arts

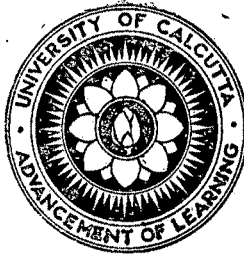
"Persian Miniatures in the Foog Museum of Art" by Eric Schroeder (Harvard University Press, 1942).

SIR U. N. BRAHMACHARI

At the moment of going to Press we received with great sorrow the news of the death on the 6th of February of Sir U. N. Brahmachari, the veteran physician and scientist and the illustrious discoverer of 'Urea Stibamine.' For years this eminent Medical Scientist had been connected with the Senate and Syndicate of the University of Calcutta.

We shall pay our respectful homage to the memory of the great departed in the next issue of the 'Calcutta Review.'





Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the
University of Calcutta

NOTICE

SIR DEVAPRASAD SARVADHIKARY GOLD MEDAL

The Sir Devaprasad Sarvadhikary Gold Medal for 1945 has been awarded to Prof. Albert Einstein, D.Sc., F.R.S., N.L., now of Princeton University, U.S.A., in recognition of his merit as one of the most famous scientists of the age.

Senate House,
The 12th January, 1946.

B. B. DUTT,
Registrar (Offg.).

Senate House, the 7th January, 1946

EXAMINATION CENTRES

(I) The undermentioned centres have been opened for holding the examinations in 1946 as noted below :—

MATRICULATION EXAMINATION

- (1) Mangaldoi (Assam)

I.A. EXAMINATION

- | | |
|----------------|--|
| (1) Asansol | (4) Narayanganj (for girl candidates only) |
| (2) Kishorganj | (5) Nowgong (Assam) |
| (3) Malda | (6) Sunamganj (Assam) |

(II) The undermentioned centres have been renewed for holding the Matric., I.A., I.Sc., or B.A. Examinations in 1946 :—

MATRICULATION EXAMINATION

- | | | |
|-----------------------|-------------------------|---------------------------------|
| (1) Bongaon | (15) Hailakandi (Assam) | (29) Natore |
| (2) Barasat | (16) Hetampur | (30) Nilphamari |
| (3) Barpeta | (17) Jangipur | (31) North Lakhimpur
(Assam) |
| (4) Basirhat | (18) Jhalakati | (32) Rajbari |
| (5) Bhatpara | (19) Jhenidah | (33) Ranaghat |
| (6) Bhola | (20) Kalimpong | (34) Rangamati |
| (7) Bishnupur | (21) Kalna | (35) Raohan |
| (8) Chandernagore | (22) Kanungopara | (36) Santiniketan |
| (9) Chandina | (23) Karimganj (Assam) | (37) Satkhira |
| (10) Daulatpur | (24) Kurigram | (38) Sunamganj (Assam) |
| (11) Feni | (25) Kurseong | (39) Tamluk |
| (12) Ghatal | (26) Lalbagh | (40) Tezpur (Assam) |
| (13) Goalpara (Assam) | (27) Naogaon (Rajshahi) | (41) Tura (Assam) |
| (14) Golaghat | (28) Narail | |

I.A. & I.Sc. EXAMINATIONS

- | | | |
|-------------------------|-----------------------------------|------------------------------------|
| (1) Bagerhat | (11) Habiganj (I.A.) (Assam) | (21) Manikganj (I.A.) |
| (2) Birbhum (Suri) | (12) Hetampur (I.A.) | (22) Munshiganj |
| (3) Bogra (I.A.) | (13) Jalpaiguri | (23) Ramdia (I.A.) |
| (4) Brahmanbaria (I.A.) | (14) Jessore (I.A.) | (24) Santiniketan |
| (5) Chakhar | (15) Jorhat (I.A.) (Assam) | (25) Serajganj (I.A.) |
| (6) Chandernagore | (16) Kalimpong (I.A.) | (26) Silchar (I.A.) (Assam) |
| (7) Chandpur (I.A.) | (17) Kanungopara (I.A.) | (27) Sylhet Women's College |
| (8) Chaumohani (I.A.) | (18) Karatia (I.A.) | (I.A.—for girls only) |
| (9) Contai (I.A.) | (19) Khulna (I.A.—for girls only) | (Assam) |
| (10) Dinajpur | (20) Kushtia | (28) Tangail (I.A.—for girls only) |

B.A. EXAMINATION

- | | | |
|--------------------|------------------|-----------------------------|
| (1) Bagerhat | (7) Habiganj | (13) Munshiganj |
| (2) Birbhum (Suri) | (8) Hetampur | (14) Santiniketan |
| (3) Bogra | (9) Jessore | (15) Silchar |
| (4) Brahmanbaria | (10) Jorhat | (16) Sylhet Women's College |
| (5) Chakhar | (11) Kanungopara | (for girls only) |
| (6) Contai | (12) Karatia | |

Senate House,
The 18th December, 1945.

B. B. DUTT,
Registrar (Offg.).

CERTIFICATE IN TANNING EXAMINATION

The following candidates are declared to have passed the Examination for the Certificate in Tanning, held in July, 1945 :—

CLASS I

(In order of merit)

1. Mukhopadhyay, Debabrata (Bengal Tanning Institute).
2. Basu, Sitansusekhar (Bengal Tanning Institute).

CLASS II

Mitra, Amiyakumar (Bengal Tanning Institute).

Senate House,
The 11th January, 1946.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

NOTIFICATION No. T. 730

MATRICULATION EXAMINATION, 1948

Piece selected to be read from books prescribed for the Matriculation Examination of 1948 :—

Select Readings from English Prose

Geikie—The Inside of the Earth. Conan Doyle—The Lord of Chateau Noir. Sister Nivedita—The Judgment-Seat of Vikramaditya. Binyon—Akbar. Hermon Ould—The Discovery. A. Mee—Joan of Domremy.

Lahiri's Select Poems

Herrick—To Daffodils. Herbert—The Gifts of God. Cowper—(a) The Poplar-Field, (b) Alexander Selkirk. Blake—Laughing Song. Wordsworth—Lucy. Southey—Inchcape Rock. Keats—Faery Song. Tennyson—'Home They Brought Her Warrior Dead.' Wolfe—The Burial of Sir John Moore. Saxe—My Familiar. Davies—Leisure. De la Mare—Off the Ground. Hodgson—'Time, You Old Gipsy Man.' Gibson—The Lighthouse. Mrs. Naidu—Cradle-Song. Middleton—The Carol of the Poor Children. Owen—Send off.

Matriculation Bengali Selections

(for Bengali as Major Vernacular)

Prose

Akshaykumar Datta—Swapna Darsan—Vidyabishayak. Sanjibchandra Chattopadhyay—Palanau. Bankimchandra Chattopadhyay—Bangala Bhasha. Rameschandra Datta—

Dilli Nagari. Jogindranath Basu—Madhusudaner Balyakal. Aswinikumar Datta—Lokabhay. Jagadishchandra Basu—Bhagirathir Utsa-Sandhano. Bepinchandra Pal—Sir Asutosh. Rabindranath Tagore—Khokababur Pratyabartan. Swami Vivekananda—Suez Khale. Kshirodeprasad Vidyabinode—Pratapaditya. Ramendrasundar Trivedi—Niyamer Rajatva. Panchkari Bandyopadhyay—Bangalir Bisishtata. Pramatha Chaudhuri—Mantrasakti. Balendranath Thakur—Janmabhumi. Saratchandra Chattopadhyay—Mejdidi. Kazi Imdadul Huq—Alhamra. Anurupa Devi—Deser Seva. Rakhaldas Bandyopadhyay—Pashaner Katha. Bibhutibhushan Bandyopadhyay—Apur Pathsala.

Poetry

Jadavendra—Matrisneha. Mukundaram Chakrabarti—Kalketu. Isvarchandra Gupta—Matribhumi-o-Matribhasha. Michael Madhusudan Datta—Meghnad-o-Bibhishan. Biharilal Chakrabarti—Balmikir Kabityalabh. Hemchandra Bandyopadhyay—Parasmani. Nabinchandra Sen—Birer Sok. Nabakrishna Bhattacharyya—Sesh. Girindramohini Dasi—Ma-o-Chhele. Rabindranath Tagore—(a) Pujarani, (b) Bharat Tirtha. Bijaychandra Majumdar—Himachale. Rajanikanta Sen—Ma. Priyambada Debi—Kalbaisakhi. Satyendranath Datta—Amra. Kalidas Ray—Chhatra-dhara. Humayun Kabir—Akbar.

Galpaguechha—(Metric. Edition, Re. 1), by *Rabindranath Tagore*

(for Bengali Major Vernacular Rapid Reading)

Dena paona. Post Master. Ginni. Ramkanaiyer Nirbuddhita. Sampatti Samarpan. Byabadhan. Muktir Upay. Svarnamriga. Kabuliwala. Chhuti.

Matriculation Bengali Selections

(for Bengali as Indian Vernacular)

Prose

Bankimchandra Chattopadhyay—Bangala Bhasha. Sibnath Sastri—Bankimchandra. Bepinchandra Pal—Sir Asutosh. Ramendrasundar Trivedi—Niyamer Rajatva. Prabhatkumar Mukhopadhyay—Master Mahasay. Pramatha Chaudhuri—Mantrasakti. Anurupa Debi—Deser Seva. S. Wajed Ali—Bharatbarsha. Shaikh Habibar Rahman—Sundarbane.

Kavya Manjusha, by *Mohitlal Majumdar*

(for Bengali as Indian Vernacular)

Poetry

Chandidas—Syamsundar. Madhusudan Datta—Atma-Bilap. Gobinda Das—Bankim. Viday. Rabindranath Tagore—Prarthana. Satyendranath Datta—Jharna. Mohitlal Majumdar—Siulir Biye. Kazi Nazrul Islam—Bangla Ma. Jasimuddin—Rupai.

Prabesika Katha Chaneki, by *Tirthanath Sarma*

(for Assamese as Major Vernacular)

Gunabhiram Borua—Saumar Bhraman. Kamalakanta Bhattacharyya—Asamar Unnati. Satyanath Borah—Dhanar Byababar. Padmanath Gohain Borua—Bhismar Sarasajya. Hemchandra Gossami—Assomia Bhasha. Chandradhar Barua—Buranjir Katha. Nilmani Phukan—Bhasha Rahasya. Rajanikanta Bardaloi—Rangpurat Satbihoo. Surjya K. Bhuyan—Sahityar Mulkatha. Tulasiprosad Dutt—Gochokijoa Apholiahai Joa. Hemchandra Barua—Rusiar Bisvakarma. Omio Kumar Das—Kalidaswar Uma.

Jibani Sangraha, by *Rai Bahadur P. N. Gohain Barua*

(for Assamese as Major Vernacular)

Sargadeu Gadadhar Singha. Anandaram Dhekial Phukan. Hemchandra Borua. Anandaram Borua. Laksmi Nath Bezborua. Jagannath Borua. Nabin Chandra Bardaloi. Gopal Krishna Gokhale. Satyanath Borah. Manick Chandra Barua. Lachit Barphukan. Sir Henry Cotton.

Kabya Prabha, by *Atulchandra Barua*

(for Assamese as Major Vernacular)

Sista Bhattacharyya—Sisupalar-prati Srikrishnar Ukti. Gobinda Misra—Geeta. Hemchandra Gossami—Pua. Ananda Chandra Agrawala—Tejimala. Laksmi Nath Bezborua—Been Boragee. Kamalakanta Bhattacharyya—Jatio Gourab. Jatindranath Dawar—Omar Tirtha. Sailadhar Rajkha—Biswarup. Nilinbala Devi—Janma Bhumi. Binanda Chandra Barua—Bharatbarsha.

Sahitya Kosh, by Sarbesvar Katoki
(for Assamese as Indian Vernacular)

Prose

Hemchandra Baruah—Atinajon Charit. Gunabhiram Barua—Rangpur Nagarar Bibaran. Hemchandra Gossami—Buranjee Path. Satyanath Borah—Manusyaionar Lakhya. Kanaklal Borua—Kamruprajya. Chandradhar Borua—Sangeet. Bisnucharan Bora—Ramanjati. Sonaram Chaudhury—Sakuntalar Patigrihalai Jatra. Surjakumar Bhuyan—Kirtichandra Barbaruar Buranji Dah. Dr. M. Islam Bora—Englander Sikhagathan Pranali. Jnananath Borah—Kirtan. Devendranath Bezborua—Assomat Arya Sahyatar Jug. Kameswar Das—Saura Jagat.

Poetry

Madhava Kandali—Chitrakut Barnana. Bholanath Das—Seetaharan. Hemchandra Gossami—Anandaram Baruar Sargajatra. Padmanath Borua—Brahmaputra. Chandra K. Agrawala—Sandhia. Raghunath Chaudhury—Bashisthasram. Durgeswar Sarma—Jion. Hiteswar Barbarua—Kamatapur Akraman. Jnananath Borah—Ramai Gavaru. Premadhar Gohain—Jahnabir Prati. Maulvi Genimatali—Sivajee. Singhadutta Adhikari—Akalabya.

Matriculation Sanskrit Selections (University Publication)

Prose

- (1) *Panchatantram*—(a) Panchatantrakathamukham. (b) Pandita-Murkhanam-Katha. (c) Shresthi-Napita-Kshapanaka-Katha. (d) Mahachaturaka-Srigala-Katha. (e) Chitranga-Sarameyasya-Katha. (f) Haridatta-Kshetrapala-Sarpa-Katha. (g) Asambhavya-Chintaparinamah.
- (2) *Hitopadesa*—(a) Gunasya Doshatvam. (b) Mandavisha-Sarpakatha. (c) Ajnata-kulasilo Bandhuh. (d) Mahatam Vyapadesena Karyyasiddhih. (e) Viravaropakhyanam.
- (3) *Vetalapanchavinsatih*—Vikramarka-Vetalayoh.
- (4) *Vishnupuranam*—Sagaravansopakhyanam.

Poetry

- (1) *Ramayanam*—Andhamuni-putra-Badhah.
- (2) *Mahabharatam*—(a) Jatugrihadahah. (b) Vidurasya Dhritarashtra prati Nitikatha.

Matriculation Pali Selections (University Publication)

Prose

Mulapariyaya-jataka. Baveru-jataka. Nakkhatta-jataka. Nigrodhamiga-jataka. Rajovada-jataka. Mahamangala. Description of an Earthquake. Buddha's Visit to Kapilavatthu. Why Devadatta rebelled against Buddha. Ajatasattu and Buddha. How Buddha consoled Kisagotami. Quarrel between the Sakiyas and the Koliyas. Buddha's Parables: (a) The mistress and the maid-servant. (b) The cowherd and the cattle.

Poetry

- (1) *Khuddakapatha*—Mangalam. Petadakkhina.
- (2) *Dhammapada*—Sanantana Dhamma. Appamada. Citta. Bhikkhu. Brahmana. Buddha's Udana. Buddhana Sasanam. Buddha's Exhortation.
- (3) *Other Texts*—The Chronicle of Gotama Buddha. Bhaddekaratta. Silanisamsa.

Matriculation Hindi Selections (University Publication)

(for Hindi as Major Vernacular).

Prose

Bharatendu Harischandra—Andher Nagri. Pt. Mohabir Prasad Dwivedi—Bhishma ki Sarsaaya. Ambica Datta Vyas—Kshama. Gopalram Gahmari—Natak aur Upanyas. Shyamsundar Das—Bharatendu Harischandra. Padmasingha Sharma—Bhagwan Srikrishna. Sri Premchandra—Sajjanta ka Danda. Shibnarayan Lala—Sir Asutosh Mukhopadhyay. Ramnareish Tripathi—Season Dull Hai. Sri Sudarsan—Amar Jeewan. Bechan Sarma Ugra—Ghore ki Jeevani. Balbhadraprasad Mishra—Ramayan (Ayodhya Kanda) ke Patron par Dharma-sankat aur unka Nirvah.

Poetry

Kabir Sahib—Chetawani—Updesh; Kam; Krodh; Lobh; Moh; Ahankar. Tulsidas—Vina. Patrika. Brinda—Brinda ke Dohe. Giridhar—Niti Samayik Upadesha. Badrinayan Chaudhury—Mayapa-mahima. Nathuram Sankar Sarma—Rankarodan. Ayodhyasingh Upadhyaya—Priyaprabas. Pt. Mannan Dwivedi Gazपुरi—Chameli. Maithili Saran Gupta

—Matribhumi. Ramnaresh Tripathi—Anweshan. Sia Ram Saran Gupta—Ghat. Subhadra-kumari Chaudhan—(a) Mera Naya Bachpan, (b) Balika Ka Parichaya. Ramdharisingh Dinkar—Himalāya.

Nabin Padya Sangraha

(revised edition of Sambat 2001) (Hindi Sahitya Sammelan, Allahabad)
(for Hindi as Indian Vernacular)

The following pieces only :—

Gayaprasad Sukla	..	..	..	All pieces
Maithili Saran Gupta	..	..	..	Do.
Siya Ramsaran Gupta	..	..	..	Do.
Gopal Singh Nepali	..	..	..	Do.

Senate House,
The 18th December, 1945.

B. B. DUTT,
Registrar (Offg.)

NOTIFICATION No. T. 731

MATRICULATION EXAMINATION, 1948

Additional English

Jepson, R. W. (edited by). Strange Stories (Longmans, Green & Co.).

Later Modern Poetry (published by Dent). The whole book with the omission of the following pieces :—

The Old Bridge. Boys. Portrait of a Boy. Vale. The Landing at Night. Leisure. London Snow. The Road. Sailing Ships. Auvergnat. Chivalry of the Sea. Lepanto. Gillspie. The Stranger. Corrymele. The Buzzards. Snake. Gullielmus Rex.

Books prescribed for Rapid Reading :—

Maclehose, J. H. The Olive Garden (Thomas Nelson & Sons, Ltd.).

Banerjee, P. N. Heroes Through the Ages (with the exception of Chapter I, pages 1-46).

Arithmetic and Domestic Science including Domestic Hygiene

(For Female Candidates)

ARITHMETIC

Books recommended :—

The same as for male candidates.

DOMESTIC SCIENCE INCLUDING DOMESTIC HYGIENE

Books recommended to be studied in accordance with the prescribed syllabus :—

Ray, Rameschandra. Garhasthya Swasthyaniiti (in Bengali).

Banerjee and Das. Garhasthya Bijnan-o-Garhasthya Swasthyatattwa (in Bengali).

Maitra, Jogendranath. Prabeshika Garhasthya Bijnan-o-Garhasthya Swasthyatattwa (in Bengali).

Banerjee, N. C. Garhasthya Bijnan-o-Garhasthya Swasthyatattwa.

Sarma, Ruchinarayan and Debi, Swarnamayee. Gharuwa Bijnan aru Swasthyaniiti (in Assamese).

Griha-Prabandha (in Hindi) (published by Ramnarain Lall, Allahabad).

Rush, Ethel R. Domestic Science, Parts I, II and III (in English).

Needham and Strong. Better Homes (Oxford University Press).

ELEMENTARY HYGIENE

Books recommended to be studied in accordance with the syllabus prescribed in the Regulations :—

Bengali

Banerjee, Radhakrishna. Swasthya Bijnan.

Ray, Jyotishchandra. Swasthyavidya Prabesika.

Ray, Rameschandra and Ray, Radharaman. Matriculation Hygiene in Bengali.

Sarkar, Abhaykumar. Swasthyatattwa.

Mitra, Krishnachandra. Swasthya Bijnan.

Ghosh and Ghosh. Prabesika Swasthyavidya.

Bhattacharyya, Pasupati. Swasthya Prabesika.

Maitra, Jogendranath. Prabesika Swasthyabidhi.

Majumdar, Durga. Prabesika Swasthyavidya.

1946]

NOTIFICATIONS

Assamese

Barua, Lalitkumar and Barua, Bidyakanti. Prabesika Swasthyabijnan.

Hindi

Sarma, Dr. Mukundaswarup. Swasthya Pradipika.

English

Ramamurti, C. A Text-book of Hygiene (Macmillan & Co.).

Bedford, Sir Charles. Elementary Hygiene for India (S. K. Lahiri & Co.).

Reynolds, E. S. Hygiene for Beginners (Macmillan & Co.).

MUSIC

(1) The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended for study—

(i) Banerjee, Gopeswar. Geeta-prabesika.

(ii) Roy, Dilipkumar. Geeta-sree.

(iii) Banerjee, Krishnadhan. Geeta-sutra Sar—Abridged edition of December, 1941 (Vol. I and Vol. II, Part I).

(iv) Mitra, Rai Bahadur Khagendranath. Kirtan Geeti Prabesika.

(2) The following books are recommended for Modern Bengali Songs :—

Tagore, Rabindranath. (i) Ketaki, (ii) Sephali, (iii) Basanta, (iv) Baitalika. Seth, Sephalika. Sangit Sastra Kanika.

(3) The following books are recommended for use of Teachers :—

Dhekne, K. G. Swar-sadhana.

Maharajkumar Sitansukumar Acharyya. Surer Puja.

The following books are recommended for Western Music :—

(1) Macpherson. Stewart (Royal Academy of Music, London). Rudiments of Music.

(2) Aural Test, Books I and II (Edited by the Associated Board of the Royal Schools of Music, London).

A book on Folk Songs will be prescribed later.

No examination in Instrumental Music will be held until further orders.

Senate House,
The 2nd January, 1946.

B. B. DUTT,
Registrar (Offg.).

OTHER NOTICES

VINCENT MASSEY SCHOLARSHIP

For 1946-47

Announcement

1. Applications invited :

Applications are now invited for the Vincent Massey Scholarship for 1946-47.

2. Nature of the Scholarship :

This Scholarship has been possible by the generosity of the Hon'ble Vincent Massey of Canada as a token of good-will towards India. The Scholarship is of the value of \$ 2,000 (inclusive of all expenses) and is tenable for one year at the University of Toronto for post-graduate work (ordinarily Master's degree). In addition to the value of the Scholarship, the University of Toronto has agreed to remit the regular tuition fees in the case of this Scholarship. This concession will not apply to laboratory fees for sciences.

3. The Award of Scholarship :

The Scholarship is to be awarded by His Excellency the Viceroy on the recommendation of a Committee of Selection. The General Secretary of the Y. M. C. A. in India is the *ex-officio* Secretary of this Committee. In view of passage difficulties the Trustees of the Vincent Massey Scholarship Committee have agreed that the Scholarship should be awarded annually as heretofore on the understanding that the scholars selected proceed to Toronto for Graduate Study when it is practicable. The successful candidate will be expected to maintain touch with the field of intended specialization, in case there should be any considerable delay before he can actually take up his Scholarship.

4. Qualifications of the Applicants :

The Applicants should be holders of a first class M.A., M.Sc., M.B. or an Honours degree. Woman candidates are not eligible for the Scholarship.

5. Subjects available at the University of Toronto :

Advanced courses of instruction and facilities for research are offered to post-graduate students in the following subjects :—

Anatomy	Epidemiology & Biometrics	Pathology & Bacteriology
Anthropology	Fine Arts	Pharmacology
Applied Mathematics	Food Chemistry	Philosophy
Archaeology	Geography	Physics
Astronomy	Geology & Paleontology	Physiology
Biochemistry	Germanic Language & Literature	Physiological Hygiene
Botany	History	Political Science & Economics
Business Administration	Household Science	Preventive Dentistry
Chemical Engineering & Applied Chemistry	Hygiene & Preventive Medicine	Psychiatry
Chemistry	Law	Psychology
Chinese Studies	Mathematics	Public Administration
Civil Engineering	Mineralogy	Roman Languages
Classics	Mechanical Engineering	Semitics
Educational Theory	Pathological Chemistry	Sociology
Electrical Engineering		Zoology
English		

6. When and to whom to apply :

The applications for the Scholarship should reach the undersigned not later than the 15th February, 1946, on the prescribed form in triplicate, which can be had for four annas from the undersigned. The copies of the testimonials must be submitted on papers specially provided with the applications. Applications should be addressed to the undersigned by designation and not by name.

7. Calendar of the School of Graduate Studies :

The Calendar of the School of Graduate Studies of the University of Toronto for the year 1943-44 has been sent to the Registrars of all the Universities in India with the request that it may be made available to the public for consultation through University Libraries. copy may also be consulted in the office of the undersigned.

15th December, 1945.

T. D. SANTWAN,
Hony. Secretary,
VINCENT MASSEY SCHOLARSHIP SELECTION COMMITTEE,
5, RUSSELL STREET, CALCUTTA.

NOTICE

In addition to the candidates whose names were published in the Bengal Educational Gazette, December, 1945, as having passed the M.Sc. Examination 1945, in Applied Chemistry, the under-mentioned candidate is also declared to have passed the same examination :—

CLASS II

Mukhopadhyay, Bibha (University Student)

Senate House,
The 20th December, 1946

A. P. DASGUPTA,
Controller of Examinations (Offg.)

CALCUTTA UNIVERSITY PUBLICATIONS

BOTANY (Contd.)

* **Analytical Key to the Commonly Occurring Natural Orders of Bengal**, by Surendrachandra Banerji, M.A., B.Sc., F.L.S. (Lond.). Size 5½" by 7½" pp. 140. Re. 1-8.

3. MEDICINE, SURGERY AND HYGIENE

Gleanings from my Researches, Vol. I. Kala-azar, its Chemotherapy, by Sir Upendranath Brahmachari, Kt., M.A., M.D., Ph.D., F.R.A.S.B., F.N.I. Crown 4 to pages 478 With numerous tables, charts and plates. The whole book is printed in Art paper. 1941. Rs. 10-0.

Do. Vol. II. Rs. 7-8.

This volume contains a series of the author's well known papers on Kala-azar including Chemotherapy of antimonial compounds in Kala-azar infection which have appeared from time to time in various journals. They record the evolution of the advances made in the treatment of a terrible tropical disease.

Every student of medicine ought to possess a copy of this book.

Chemistry and Toxicology of Nerium Odorum with a description of a newly separated Principle (Coates Memorial Prize, 1901), by Rai Bahadur Chunilal Basu, M.B., F.C.S. Demy 8vo. pp. 32. Re. 1-14.

A treatise on the properties of Nerium Odorum, the sweet-scented oleander, known by the name of Karabi or Kaner.

Terminalia Arjuna (Coates Memorial Prize), by Lal Mohan Ghoshal, L.M.S. Demy 8vo. pp. 8, with a chart. Re. 1-0.

The book gives a description of the plant and explains its popular uses, chemical composition, and therapeutic action.

Studies on Hemolysis, by U. N. Brahmachari, M.A., M.D., Ph.D. Demy 8vo. pp. 71. Rs. 2-4.

Among several other new facts brought to light by the author by the study of the physical aspects of hemolysis, two discoveries, viz., the fallacy of the hemozonic value of blood, as worked out by Sir A. E. Wright, and a new method of testing blood, are of great value. All these are explicitly dealt with in this work.

Surgical Instruments of the Hindus (Griffith Memorial Prize, 1909), Parts I and II, by Girindranath Mukhopadhyay, Vishagacharyya, B.A., M.D., F.A.S.B. Demy 8vo. pp. 476 and 172, respectively. (Slightly damaged.) Reduced price Rs. 6-0.

History of Indian Medicine (Griffith Prize Essay), by the same author. With a Foreword by Sir Asutosh Mookerjee, Kt., C.S.I., etc.

Vol. I. Demy 8vo. pp. 403. Rs. 6-0.

Vol. II. Demy 8vo. pp. 433. Rs. 6-0.

Vol. III. Demy 8vo. pp. 386. Rs. 6-0.

The work consists of notices, biographical and bibliographical, of the Ayurvedic Physicians and their works on Medicine from the earliest ages to the present times. And as deities are said to be the propounders of the healing art, the notices of the gods have been culled from the Vedas and the Puranas. It traces the origin and development of Indian Medicine from the most ancient times and naturally the gods and goddesses, seers and sages, who celebrated the science find a place here.

Food (Adharchandra Mookerjee Lectures for 1929), by Rai Bahadur Chunilal Basu, C.I.E., I.S.O., M.B., F.C.S. Demy 8vo. pp. 122. Re. 1-8.

Cheap Balanced Diets (for Bengalis), by N. K. Ray, B.A., pp. 136. Re. 1-8.

This book which incorporates a thesis approved for the Calcutta University Jubilee Research Prize for 1936 gives an account of the dietary needs of the body and dietary values of the different food materials and shows how sound dietaries can be prepared in the cheapest possible way, satisfying the physiological needs of the individual at different stages of life and in the case of women, during pregnancy and lactation.

First Studies in the Health and Growth of the Bengali Students, by Anathnath Chatterji, M.B.B.S. Royal 8vo. pp. 60. As. 4.

Bhela Samhita (same as Vol. VI of the Journal of the Department of Letters). Royal 8vo. pp. 286. Reduced price Rs. 4-8. (Slightly damaged.)

It contains the complete text (in Sanskrit) of the Bhela Samhita, one of the most ancient and valuable treatises on Indian medicine.

4. ANTHROPOLOGY AND ETHNOLOGY

Lectures on Ethnography, by Rao Bahadur L. K. Ananthakrishna Iyer, B.A., L.T., F.R.A.I.,
Lecturer in Anthropology, Ancient Indian History and Culture, Calcutta University.
Royal 8vo. pp. 302. Rs. 6-0.

The materials gathered for the preparation of the lectures are mainly from a first-hand study of the people of South India in general and of Malabar, Cochin and Travancore in particular. The lectures have been properly illustrated by photographs taken from different parts of South India.

Contents :—Anthropology, Ethnography and Ethnology—Race—Racial history of Malabar, Cochin and Travancore—Caste—Sex and Marriage—Family, Kinship and Social Organisation—Magic, Sorcery and Witchcraft—Evolution of Taste in Dress and Ornaments—Village Community in South India.

First Outlines of a Systematic Anthropology of Asia, by V. Giuffrida-Ruggeri (translated from Italian by Haranchandra Chakladar, M.A.). Royal 8vo. pp. 110. Re. 1-8.

It gives an account of the anthropometric characteristics in respect of stature, cephalic index, and nasal index of living subjects with additional information on the subject obtained by the author from different sources.

The Aborigines of the Highlands of Central India, by B. C. Majumdar. Demy 8vo. pp. i-iv+84. Re. 1-8.

In this monograph, the author has furnished a comprehensive view of all the tribes of Central India and has suggested some new propositions regarding the origin of the racial characteristics of the Sabara-Kol people. It has been shown for the first time in this book how a large number of aboriginal tribes of the highlands of Central India are inter-related and bear genetic affinity to one another and how their social and religious institutions tend strongly to prove that the area aforesaid has been the land of their racial characterisation.

A History of American Anthropology, by Rananjan Mitra, M.A., Ph.D. Demy 8vo. pp. 239. Rs. 2-8.

This book was originally presented and approved as a thesis for the degree of Doctor of Philosophy in Yale University in Ethnic Psychology during the session 1929-30.

Elements of Social Anthropology, by B. C. Majumdar. D/ Crown 16mo. pp. 139+x. Rs. 2-0.

Culture and Kultur Race Origins or the Past Unveiled, by H. Bruce Hannah, Bar-at-Law. Demy 8vo. pp. 158. Rs. 3-12.

Besides other cognate matters, the book generally deals with race-origins, race-developments, and race-movements, and differentiates, not only between Barbarous Races and Culture-Races, but also between Barbarous Races that were or are civilised and those that were or are uncivilised.

Anthropological Papers (New Series)

No. 1. Hos of Seraikella, Part I (Anthropological Papers, New Series, No. 1), by Anathnath Chatterji, M.B.B.S., and Tarakchandra Das, M.A. Royal 8vo. pp. 94. (Profusely illustrated.) Rs. 2-0.

This is the first of a series of papers started by the Anthropological Department of the University of Calcutta. The first part deals with the special characteristics of the life of the Hos of Seraikella, a state in the district of Singhbhum. The book is of special interest to all students of Anthropology.

Nos. 2 and 3. The Bhumijas of Seraikella and the Wild Kharias of Dhalbhum (Anthropological Papers, New Series, Nos. 2 and 3), by Tarakchandra Das, M.A. Royal 8vo. pp. 65 and 40. Rs. 2-8.

The Bhumijas form an important branch of the pre-Dravidian peoples of Chota Nagpur. They are distributed over a wide range of territory including Bengal, Bihar and Orissa, and Assam though the main section inhabits the districts of Manbhum. The major part of the tribe has adopted Hindu manners and customs and has secured a place in the Hindu social system. But a few still persist in the observance of the older animistic faith together with their ancient manners and customs which also are undergoing modifications. The present monograph deals with a part of the latter section of the tribe inhabiting a small native state in the district of Singhbhum. It describes the social organisation, kinship system, religious beliefs and ideas and also the life-history of an individual. The monograph is well illustrated with several plates.

The Wild Kharias form an interesting tribe inhabiting the hills and jungles of Chota Nagpur and Orissa. Excepting one or two stray references in books of travel nothing is known to have appeared in print about this decadent tribe which still clings to the food-gathering stage of culture. The paper deals with the manners and customs, material culture and the religious beliefs and practices of the tribe. It is profusely illustrated. The ethnic types illustrated here are accompanied by records of anthropometric measurements—a novel feature in Indian ethno-photography.

CALCUTTA UNIVERSITY PUBLICATIONS

No. 4. (Reprinted from the Journal of the Department of Letters, Vol. XXVI, 1935).

- (1) Primitive Religion, Social Organisation, Law and Government amongst the Santals, by P. C. Biswas, M.Sc, Humboldt Fellow, Berlin University, pp. 1-84.
- (2) An Ethnic Analysis of the Culture—Traits in the Marriage of Mymensingh, by Nirmal Chakrabarti, M.A. pp. 85-164.
- (3) Races of India, by Bhupendranath Datta, A.M. (Brown), Dr. Phil. (Hamburg).
- (4) The Khasis, by Tarakchandra Raychaudhuri, M.A., Lecturer, Calcutta University, pp. 249-72.
- (5) Vital Capacity of Bengali Students, by Anathnath Chatterji, M.B.B.S., Lecturer, Calcutta University, pp. 273-77.
- (6) Os Malare bipartitum in Bengali Cramia, by J. K. Gan, pp. 278-79.

Anthropological Papers in the Journal of the Department of Letters.

Vol. I (1920)—

- Pre-historic Cultures and Races in India, by Panchanan Mitra, pp. 113-200.

Vol. III (1920)—

5. Pre-historic Arts and Crafts of India, by Panchanan Mitra, pp. 159-224.
12. Indo-Aryan Ethnic Origins, by H. B. Hannah, pp. 336-354.

Vol. IV (1921)—

1. Indo-Aryan Ethnic Origins, II, by H. B. Hannah, pp. 1-46.
3. Vatsyayana—the Author of the Kamasutra: Data and Place of Origin, by Haranchandra Chakladar, pp. 85-122.
4. On a Bihari Ceremonial Worship of Totemistic Origin, by Saratchandra Mitra, pp. 123-34.
8. The Aryans of India, by Bijaychandra Majumdar, pp. 271-88.
9. On the Karma Dharma Festival of North Bihar and its Munda Analogues, by Saratchandra Mitra, pp. 289-304.

Vol. V (1921)—

5. The First Outlines of a Systematic Anthropology of Asia, by Prof. V. Giuffrida-Ruggieri. Translated from Italian by Haranchandra Chakladar, pp. 167-276.

Vol. VIII (1922)—

4. High caste Hindu Marriage of Bengal with special reference to its Folk Elements, by Tarakchandra Das, M.A., pp. 67-84.
8. On the Cult of Sonaraya in Northern Bengal, by Saratchandra Mitra, pp. 141-72.
9. On the Cult of Sonaraya in Eastern Bengal, by Saratchandra Mitra, M.A., pp. 173-205.
13. Races of India, by Ramaprasad Chanda, pp. 295-312.

Vol. IX (1923)—

6. Indo-“Aryan” Origins and Developments, Racial and Cultural, by H. Bruce Hannah, pp. 145-64.

Vol. X (1923)—

5. On an Accumulation Droll from Eastern Bengal, by Saratchandra Mitra, pp. 145-53.
6. On a Musalmani Legend about the Sylvan Saint Bana-Bibi and the Tiger-Deity Dakshina Raya, by Saratchandra Mitra, pp. 154-72.

Vol. XI (1924)—

4. Sun-worship amongst the Aboriginal Tribes of Eastern India, by Tarakchandra Das, pp. 87-94.
5. On a Legend from South Bihar, by Saratchandra Mitra, pp. 95-107.
6. On Two New Types of Accumulation Drolls, by Saratchandra Mitra, pp. 108-22.

Vol. XIV (1927)—

5. On the Cult of Gorakshanatha in Eastern Bengal, by Saratchandra Mitra, pp. 1-41.
6. On Two Accumulation Drolls of “The Prawn and the Crow type,” by Saratchandra Mitra, pp. 1-18.

Vol. XV (1927)—

8. On the Cult of the Sun-God in the Mediaeval Eastern Bengal, by Saratchandra Mitra, pp. 149-200.
10. On the Silaris or Hiralis of Eastern Bengal, by Saratchandra Mitra, pp. 1-22.

Vol. XXV (1933)—

6. Concepts of Disease among the Primitive People of India, by Prafullachandra Biswas, pp. 1-28.
7. Social Organisation of the Aimol Kukis, by J. K. Bose, pp. 1-24.
8. Dual Organisation in Assam, by J. K. Bose, pp. 1-29.
9. The Evolution of the Plough, by M. Alexander Baschamakoff. Translated from the French by J. K. Gan, pp. 1-13.

Vol. XXVI (1935)—

4. Primitive Religion, Social Organisation, Law and Government amongst the Santals, by P. C. Biswas, M.Sc., Humboldt Fellow, Berlin University, pp. 1-84.
5. An Ethnic Analysis of the Culture-traits in the Marriage Customs as found among the Radhiya Brahmins of Mynensingh, by Nirmal Chakrabarti, M.A., pp. 1-80.
6. Races of India, by Bhupendranath Datta, A.M. (Brown.), Dr. Phil. (Hamburg), pp. 1-84.
7. The Khasis, by Tarakchandra Raychaudhuri, pp. 1-34.
8. Vital Capacity of the Bengali Students, by Anathnath Chatterji, M.B.B.S., pp. 1-5.
9. Os Malariae bipartitum in Bengali Cramia, by Mr. J. K. Gan, pp. 1-2.

Vol. XXVII (1935)—

2. Religion and Magic: being an examination of the views of Frazer, Marett, Seubert and Swanton, by Susilkumar Maitra, M.A., Ph.D., pp. 1-81.
6. A Munda Colony in Bengal—The Compact Mundas, by Minendranath Basu, B.Sc., pp. 1-4.
7. A Note on the Kom People of Manipur, by Pareschandra Dasgupta, B.A., pp. 1-7.
8. Singanpur Cave-site Implements, by Susanta Bose, B.Sc., pp. 1-8.

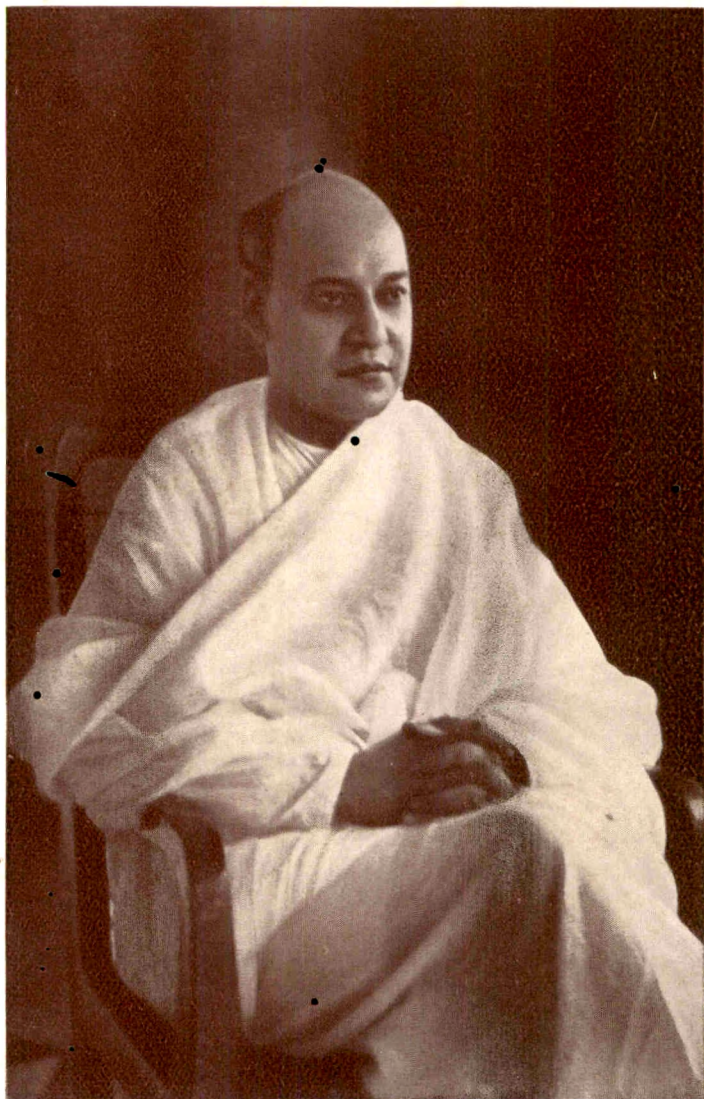
Vol. XXVIII (1935)—

6. Kinship and Social Organisation of the Purumkukis of Manipur, by Tarakchandra Das, M.A., pp. 1-14.

B. AGRICULTURE

- Ancient System of Irrigation in Bengal**, by Sir William Wilcocks. Demy 8vo. pp. 12 Re. 1-8.
- Problems of Rural India**, by N. Ganguly, B.Sc., Ph.D. (Lond.), formerly Prof. Agriculture, Calcutta University, Member of the Royal Commission on Indian Agriculture. Royal 8vo. pp. 166. Rs. 2-4.
- Agricultural Indebtedness in India and its Remedies**, by Satischandra Ray, M.A. Royal 8vo. pp. 493. Rs. 7-0.
- Krishi Bijnan** (in Bengali), by Rajeswar Das Gupta, Rai Bahadur (2nd Edition). Demy 8vo. (1938). Rs. 3-0.

THE CALCUTTA REVIEW—



MR. P. N. BANERJEE, M.A., B.L., BARRISTER-AT-LAW.,
Vice-Chancellor, Calcutta University.



THE CALCUTTA REVIEW

MARCH, 1946

THE CALCUTTA UNIVERSITY AND ITS CRITICS

(IN THE POST-MUTINY ERA)

PROF. DHARM PAL, M.A.

D. A. V. College, Lahore

THE CALCUTTA UNIVERSITY established its supremacy in the Post-Mutiny era. In 1857, 162 candidates passed the Calcutta Entrance examination; 54 passed the Madras Matriculation examination; the examination was not held in Bombay till 1859.¹ In 1867, the number for Madras was 338; for Bombay 163; for Bengal 814.² In the first 14 years, from 1857 to 1870, the total number of students who had matriculated at the three Indian Universities was 11,093, and of this total 7,560, or over two-thirds, belonged to Bengal.³ There was a total of 856 graduates from 1858 to 1870 and of these 577, or again over two-thirds, belonged to Calcutta.⁴

The educational system of the Calcutta University was based upon the theory of 1835 which aimed at the extension of European knowledge by means of English language in the higher branches of instruction. It was contended that to convey instruction in history, geography and science, through the medium of English text-books, was to teach the pupils English as well as the special subjects of study; and by encouraging their stock of English words and forms of expression, to prepare them thoroughly for the Entrance examination and the subsequent University course. The promoters of English education in Bengal were of opinion that the study of English literature would have a beneficial effect on the Indians—it would enlarge their minds, correct their tastes, elevate their feelings, and bring within their field of vision the whole world of modern living thought. Education in English was expected to perform a threefold function—to prepare

¹ H. R. James; *Education and Statesmanship in India, 1797-1910*, pp. 103.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

a body of competent public servants, to diffuse European knowledge, and to elevate the moral and intellectual tone of the people."¹ It was also hoped that the English education would strengthen the British power in India. "Schools of Latin constituted one of the strongest bonds which held fast her provinces to Imperial Rome."²

But the problem of educating the school children and college students through the medium of the English tongue was beset with difficulties, since the culture which the students picked up in the class room bore little or no relation to the facts of their ordinary experience. Hence many educationists began to feel dissatisfied with this feature of the educational system of the Calcutta University. In 1867-68 a movement began in the Punjab and the North-Western Provinces "for the establishment of a system of education which shall give greater encouragement to the communication of knowledge through the medium of the vernacular, to the development of a vernacular literature, and to the study of oriental classics, than is afforded by the existing system, a system framed to meet the requirements of the University of Calcutta."³ Attempts were made to establish a vernacular University for the North-Western Provinces and an Oriental University for the Punjab. On 1st August, 1867, the British Indian Association, North-Western Provinces, petitioned the Viceroy "to adopt the vernacular as a medium for the instruction of the people generally in European learning and civilization."⁴ The Association expressed the opinion that European enlightenment and knowledge could be better taught through a language, which was better understood, than through one which was foreign and unknown, and could never be acquired by the vast majority of the 140 millions of British India. "We can never teach all these millions a new and single tongue. We cannot reverse the miracle of the Tower of Babel."⁵ The Association confessed that there were no works existing in the vernacular which would enable the student to read up to the standard which was demanded for examination in the Calcutta University. But the Association was confident that the production of such works would not be a difficult task. The books contained in the University Entrance catalogue might be translated into the vernacular, and in certain subjects original compositions could be produced.⁶

The Government of India in reply referred to the fundamental educational policy outlined in the Despatch of 1854.⁷ The Despatch emphasised that it was not the desire of the British Government "to substitute the English language for the vernacular dialects of the country" and that "any acquaintance with

¹ Hunter Education Commission Report: Bengal Committee Report, p. 6.

² *Ibid.*

³ Punjab Government to Government of India, 27th May, 1868; Parl. Papers, 1870 (No. 397), pp. 312-15.

⁴ Petition of the British Indian Association, 1st Aug., 1867; Parl. Papers, 1870 (No. 397), pp. 317-21.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ Government of India to British Indian Association, 5th Sep., 1867; Parl. Papers, 1870 (No. 397), pp. 316-17.

improved European knowledge which is to be communicated to the great masses of the people whose circumstances prevent them from acquiring a high order of education, and who cannot be expected to overcome the difficulties of a foreign language, can only be conveyed to them through one or other of these vernacular languages." On the other hand, the Despatch clearly stated that a knowledge of English, as a key to the literature of Europe, "will always be essential to those natives of India who aspire to a higher order of education." The Despatch thus drew a broad distinction "between the vernacular languages as the necessary and only medium of instruction of a popular kind, and the English language as an essential requisite for education of a higher order."¹ English had become the medium of instruction due to want of translations or adaptations of European works in the vernacular languages. The Government of India were of opinion that even the translation of only such books, as were specially prescribed for study by the University, would hardly by itself be sufficient to warrant the introduction of the proposed measure, "for the object of University education is not merely or principally to secure a knowledge of certain specified books, but to prepare and fit the mind for the pursuit of knowledge in the wide sphere of European science and literature, and for some time to come this can probably be carried on by natives of India only through the medium of English language."² The Government of India were, however, confident that the reform would be carried out in the near future, for "as the importance of the vernacular languages becomes more appreciated, the vernacular literature of India will be gradually enriched by translations of European books, or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people."³

That there were difficulties inherent in the process of enriching the vernacular languages of India with a more healthy and substantial literature cannot be denied. The history of different literatures in the world teaches an important lesson. Where a vernacular dialect is itself an off-shoot from a cultivated classical language, whatever is contained in the classical language can doubtless be easily transferred to its own daughter dialect. The case is far different, however, when the literature, science and philosophy of Europe are to be transferred to an Indian language, so much at variance in point of structure and idiom with the language from which they are to be transferred. Even in the case of the ancient Romans, whose language bore an intimate relation to Greek, the creators of the Latin literature experienced and acknowledged the difficulty of transferring, to their own language, the ideas of the Greek philosophers, whom they reckoned as masters and guides. The task was accomplished, not by translations of text-books dictated by authority, but by men themselves thoroughly imbued with Greek notions and ideas, composing works in their own language under a sort of literary and

¹ Government of India to British Indian Association, 5th Sep., 1837; Parl. Papers, 1870 No. 397), pp. 316-17.

² *Ibid.*

³ *Ibid.*

philosophical inspiration. Mr. Handford, Director of Public Instruction, Oudh, was of opinion that the same procedure must be followed in India. He believed "that it is not to deep Arabic and Sanskrit scholarship that we must look for the growth of a vigorous vernacular literature, but rather to minds filled with western ideas, possessing a moderate acquaintance with the parent languages of the country and a thorough mastery of the vernacular as the medium for conveying instruction."¹ He added, "Give our students a liberal course of English and so bring them into direct contact with a never-failing source of new and progressive ideas; at the same time let care be taken that they are trained to write freely the vernacular of the province, add a grammatical knowledge of the parent language; and then, whenever a sufficient impulse is given, whenever circumstances arise creating a strong desire to influence the masses, those who have the ideas and are masters of the medium by which they can be communicated, will most certainly write."² The Government of the North-Western Provinces, in its letter to the Government of India (dated 9th December, 1868), expressed the same opinion, "What we want are scholars imbued with sound European learning, well-versed also in their own vernacular; and the classical sources from which it has been enriched. The former will furnish the staple of thought, the latter the medium by which it is to be conveyed attractively."³ The movement for the enrichment of vernacular literature bore fruit for on 1st February, 1872, Urdu was named as one of the languages in which candidates might be examined.⁴ But this change in the curriculum involved further difficulties. The Lieutenant-Governor of Bengal was a keen advocate of the Hindustani language. The Syndicate had cited, as models of the standard which it would adopt, the writings of Ghalib and a translation into Urdu of the Arabian Nights' Entertainments.⁵ The Lieutenant-Governor objected "to substitute pedantic books for the vernacular" or to cause to be taught in the vernacular schools "a book language very largely supplemented from the Arabic and Persian" instead of a tolerably simple language as understood by all decently educated and intelligent people."⁶ The Lieutenant-Governor advocated "the ordinary Hindustani, the common language of Hindustan, which is also very widely used as a *lingua franca* in many parts of India."⁷ The Government of India, therefore, ordered that in the University's notification a note might be appended to the word Urdu, explaining that the examination would be held in the language which was in common use in the country.⁸ Some of the leaders of the Hindu community took up the cause of the Hindi language. Thus Deenonath

¹ D. P. I., Oudh, to Chief Commissioner, Oudh, 22nd March, 1870; Index No. 10; Ed. Progs.; 13th Aug., 1870.

² *Ibid.*

³ Government of North-Western Provinces to Government of India, 9th Dec., 1868; Index No. 59; Ed. Progs.; No. 39; 25th Dec., 1868.

⁴ Government of India to Bengal Government, 30th Aug., 1872; Index No. 35; Ed. Progs.; August 1872.

⁵ Government of India to Bengal Government, 30th Aug., 1872; Index No. 35; Ed. Progs.; Aug. 1872.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

Gangooly exhorted his countrymen to revive the Sanskrit language and to cultivate Hindi with more earnestness than before.¹ He recommended the British India Association of the North-Western Provinces to commence translating English works into Hindi, thereby facilitating the organization of a vernacular University for the North-Western Provinces, with Hindi as the vernacular of the Hindu and Urdu as the vernacular of the Moslem section of the population of India. He did not endorse the assertion that Urdu "is the only Indian language that is capable of meeting all the requirements of modern culture."² He was confident that an excellent Hindi literature could be developed, for Sanskrit, the mother of all Indian dialects, could enrich Hindi with an inexhaustible treasure of words. Full of philosophical and scientific works, even works on medicine and surgery, Sanskrit was fully in a position to render every assistance Hindi might require, in order to obtain a prominent place among the Indian languages. He contended that when Bengalee, backed by the Sanskrit lore, had equalled, if not surpassed all the other Indian languages, and had succeeded in increasing its stock by translations of mathematical, metaphysical, astronomical, and other abstruse European works, it was not fair to conclude that Hindi, with the same able support, could not achieve that which Bengalee had already accomplished.³

In the meantime a strong movement had begun in the Punjab for the establishment of a University at Lahore. About a lakh of rupees was contributed by European and native gentlemen and in May, 1868, a formal application was made to the Government of India to sanction the measure.⁴ The declared objects of the proposed University were to encourage the enlightened study of oriental languages and literature, to improve and extend the vernacular literature of the Punjab and to diffuse Western knowledge through the vernacular.⁵ Captain W. R. M. Holroyd, officiating Director of Public Instruction, and Principal Leitner of the Government College, Lahore, took an active part in this movement. They received valuable support from Sir Donald McLeod, the Lieutenant-Governor of the Punjab and Sir C. U. Aitchison. Captain Holroyd wrote a very interesting memorandum (dated 9th January, 1868) in which he emphasised the difficulty of acquiring knowledge through the medium of the English language.⁶ "It is quite evident that the difficulty of acquiring a knowledge of any subject must be greatly increased when the study is pursued through the medium of a foreign language, which is but imperfectly understood, and the loss of time both to masters and pupils, under such a system, is necessarily very great."⁷ The curriculum of zilla schools and the system of Departmental examinations of the Punjab were adapted to

¹ Vernacular Education in India by Deenonath Gangooly, 2nd Feb., 1868; Index No. 59; Ed. Progs.; No. 39; 25th Dec., 1869.

² *Ibid.*

³ *Ibid.*

⁴ Arthur Howell: *Education in British India* (Prior to 1854 and in 1870-71), p. 194. Progs. of the European Committee of Support: Parl. Papers, 1870 (No. 397); 188-51.

⁵ Holroyd to Punjab Government, 9th Jan. 1868; Parl. Papers, 1870 (No. 397), 322-30.

⁷ *Ibid.*

the requirements of the Calcutta University, on the results of whose examinations all progress and scholarship depended. Captain Holroyd held that this system was defective. "Our students are obliged, whilst their knowledge of English is very imperfect, to learn from English text-books history, geography, mathematics and the grammar of the Oriental language which they select for their Entrance examination. Our departmental examinations in these subjects are necessarily conducted through the medium of English, as our students could not hope, without previous practice, to be successful at the entrance examination. The natural result of such a system is, that the subject taught is learnt in a slovenly manner, without precision or exactitude, whilst a careless and inaccurate style of writing English is almost invariably acquired."¹ Captain Holroyd was also of the opinion that the educational system of the Calcutta University tended to retard the progress of vernacular literature. "Wherever the study of English extends, there does the study of vernacular text-books diminish. So that the direct tendency of the present system is, not to encourage the preparation of useful works in the vernacular, but to render useless those which already exist."²

Sir Charles Aitchison, in his memorandum (dated 26th January, 1868), expressed the opinion that "for many years to come, a knowledge of English will be indispensable to any native of India who is desirous of prosecuting high literary and scientific studies" for the vernacular language (*i.e.*, Urdu) is "in its present imperfect state, incapable of correctly expressing the results of European science, far less the processes and methods of European thought."³ He, however, strongly advocated the establishment of separate Universities for the Punjab and the North-Western Provinces. He wanted that these new Universities should be teaching and not merely examining bodies and should be modelled after those of Scotland and Germany, unlike the Calcutta University, which was modelled after the London University.⁴ He rightly pointed out that "the main object of a University is not so much to test what students know as to guide them in their studies and train them in proper methods of learning. A University that shall be a mere examining body is, under the most favourable circumstances, an anomaly, and is quite unsuited to the requirements of this country, where scientific method in study is almost unknown."⁵

According to Sir Donald McLeod, the Lt.-Governor of the Punjab, the educational system has two aspects: the purely intellectual one and the national one. "The former regards merely the culture of the individual brought under discipline; and from this point of view, so far at least as Western learning is concerned, our system has succeeded and is succeeding admirably. The latter regards education as a means of raising a nation into robust and healthy activity, permeating the masses, and bringing all classes into suitable relations with each other. Viewed in this latter aspect, I for one do not consider that our existing

¹ Holroyd to Punjab Government, 9th Jan., 1868; Parl. Papers, 1870 (No. 397), pp. 322-00.

² *Ibid.*

³ Memorandum by Sir Charles Aitchison, 26th Jan., 1868; Parl. Papers, 1870 (No. 397), pp. 343-45.

⁴ *Ibid.*

⁵ *Ibid.*

system has succeeded, or is likely to succeed, and this because it is of too exotic a character.”¹ English education was creating an upper class of educated men divorced from the people’s outlook. “The great majority of those most highly trained by us have, by that training, been rendered almost as alien to the bulk of their countrymen as we are ourselves.”²

The Government of India approved the general principles of the Punjab Government’s proposals in the following words, “The Government ought to aim at giving to the people of India education in science and in all branches of true knowledge through the medium of their own vernacular languages; and as the best means of improving those languages, and for other weighty reasons, the Government ought to afford every practicable encouragement to the study of the classical languages of the east. Indeed, it seems to His Excellency in Council impossible to suppose that the people of this country can ever be educated except through the medium of their own languages. The system of the Calcutta University is in some degree founded on the assumption that true knowledge, in its higher branches, can only be imparted to the people of India through the English language; and that the only literature that has any real value is that of Europe. But both these assumptions are open to question. The present difficulty of conveying scientific truth through the vernacular languages of India is indisputable, but there is no reason to doubt that this difficulty may be gradually overcome. In Bengal, so far as the power of the language to express scientific ideas with precision is concerned, this difficulty has been to a great extent overcome already. Within the last thirty years the Bengalee language has undergone such a process of improvement and expansion that, in the opinion of those best able to pronounce a correct judgment in the matter, it can now without difficulty be made the instrument of conveying knowledge; and the vehicle of accurate thought and abstract ideas.”³ The Duke of Argyll, the Secretary of State for India, sanctioned the establishment of “University College, Lahore” and added, “The institution will be competent to grant certificates, but not degrees, and may hereafter, if attended with due success, be expanded into University.”⁴

The Post-Mutiny era was of great importance in the history of the Calcutta University, for the criticisms levelled against the constitution and curriculum of the University suggested the lines on which the future reform of the University was to be carried out. The critics of the Calcutta University were right in emphasising the importance of vernaculars as the medium of education. Much of the superficiality of the present-day educated classes and their lack of originality inspite of abundant assimilative genius, are due to the defects of bilingual thinking.⁵ As pointed out by Rabindranath Tagore, “Our foreign learning of today

¹ Sir Donald McLeod’s Minute, 10th Feb., 1869; Parl. Papers 1870 (No. 397); pp. 363-69.

² *Ibid.*

³ Government of India to Punjab Government, 19th Sep., 1868; Parl. Papers 1870 (No. 397) pp. 363-65.

⁴ Argyll’s Ed. Despatch, No. 13; 5th Aug. 1869.

⁵ Sir S. Radhakrishnan: *The Philosophy of Rabindranath Tagore*, p. 210.

remains a thing of the school or college, is kept hung up like a sign-board and does not become a part of our life—or remains in our note-books and fails to get transcribed into thought and action.”¹ It would be idle to deny the advantages which we have derived from a study of European science and literature. “India would have been shorn of its fulness if it had missed contact with the West. The lamp of Europe is still burning; we must kindle our old extinguished lamp at that flame and start again on the road of time.”² Nevertheless, it has to be admitted that we cannot hope to develop any great literature in the English tongue. “The modern educated Indian is a false copy of his Western contemporary. His voice is an echo, his life a quotation, his soul a brain, and his free spirit a slave to things.”³ The only solution of the difficulty is to make the vernaculars the medium of education. “The true way to touch the heart of the people would be to make vernaculars the means for the spread of knowledge. This is the only way to carry the good tidings to every corner of India. If we do not preserve the sacred Sanskrit and the beautiful vernaculars of India and help them to grow by use and exercise, then the very springs of Indian higher life are destroyed.”⁴ Dr. John Matthai pointed out the drawbacks of English as the medium of instruction in his Convocation address to the graduates of the Allahabad University delivered on 8th December, 1945, “No genuine interest in the substance of knowledge can be created while so disproportionate a demand is made on the faculties of the young in acquiring the medium through which knowledge is imparted. We have now reached a stage in the development of University education in India when we can no longer postpone a final decision on this vital question. It is true that the English language opens to us a literature which, as a living, growing embodiment of human thought and experience, is perhaps unequalled in richness, variety and amplitude. It also places in our hands a vehicle of expression which in a rare degree combines beauty and elasticity and which, moreover, enables us to reach out to the uttermost parts of the earth. Many of us who have employed it as our main medium of expression during our working lives would not merely find it difficult to discard its use but could hardly do so without a pang at the thought of the beauty, pleasure and inspiration which its use has brought into our lives. The fact still remains that it is a language, which, in spite of its widespread use in the country and the mastery of it which Indian scholars have achieved, remains essentially foreign to what is deepest in us and incapable of providing an organic link between the few who have received the blessings of education and the many who have not, nor between us who are alive today and those who in the past created our great heritage of culture. Knowledge is a continual source of interest and power. But the path that leads to it is strait, narrow and hard, which is not easy to tread if we try to walk by the dim and unfamiliar light provided by a language that is not ours.”

¹ Sir S. Radhakrishnan : *The Philosophy of Rabindranath Tagore*, p. 210.

² *Idem*, p. 232.

³ *Idem*, p. 204.

⁴ *Idem*, p. 213.

EDUCATION : AN ACHIEVEMENT IN CONSCIOUSNESS

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DR. MARIA MONTESSORI has written a very useful and informative book on the education of children. The name of the book is *The Secret of Childhood*. The book begins with a quotation from Alice Meynell : " It is too often required of children that they should adjust themselves to the world, practised and alert. But it would be more to the purpose that the world should adjust itself to children in all its dealings with them." This idea of granting perfect freedom to children to expand in a spacious and congenial garden of the world seems to be the kernel of her movement for the veneration of childhood. Perhaps she thinks that no progress, no true education of children is possible if they are not completely free to develop their personality. This idea is in direct opposition to the idea of a great educationist, Herbert Spencer. He, in his book on Education, described education as a ' preparation for life.' He was not all alone to define education as such. Thomas Dewey, that great American educationist, who was attached to a school to make experiments in education, considered education ' life itself.' It may be proper, here, to point out that according to some the idea is that Mahatma Gandhi took his idea of ' Basic ' education from him. A little study of Dewey's method will reveal that he, too, wanted to make education craft-centred. Anyway he also considered education life itself. That view may be regarded as an old view. But now the thing is apparently different. The world has to adjust itself to the child, not the child to the growing world. Actually education is now child-centred. That is good so far as it goes. But this is not a new idea. Long ago, before experiments were made in education, the Greeks emphasised the development of the personality. No longer the conception of personality should be a riddle. Personality implies all that an individual has, is capable of, and is expected to do according to his natural inclination and disposition. So in ancient times also there was the veneration of childhood. But how far is this emphasis desirable or congenial? The quotation, as a whole, emphasising both the sides that the world must adjust itself to the child and the child must adjust itself to the growing world, is sound. A picture has two sides, and in this context education may be taken as a compromise, an adjustment between the child and the world. In fact, it has to be a harmony between the two. In a successful system of education both things must be duly considered ; otherwise our education will be the dead thing that will kill, and not create. It will kill because in one case the child will not be understood, and in the second case the world will be considered a dead thing, with no lessons for the child.

WHY VENERATE THE CHILD ?

That is the question. Dr. Maria Montessori has started this campaign for the veneration of childhood as a result of a consciousness of the powers latent in a child. These powers require a congenial atmosphere to grow to prosper and to fulfil themselves. Hence this veneration. There is a deeper idea behind. The child is a spiritual being. Here Dr. Montessori seems to have combined the poet with the educationist. Here are lines from poet William Wordsworth, and these lines indicate the intensity of divinity a child has at his birth, and which, however, as a result of his contact with the world, gradually disappears :

Our birth is but a sleep and a forgetting ;
 The Soul that rises with us, our life's Star,
 Hath had elsewhere its setting
 And cometh from afar ;
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home :
 Heaven lies about us in our infancy.

This is the thing when a child is born. Certainly the child has spiritual capabilities, but this cannot long continue, and there is no question of their development. That atmosphere so necessary for a spiritual life is entirely lacking. That is why Dr. Montessori wants the world to adjust itself to the child. How the world is a bad place for the real progress of a child is indicated in these lines, written by Wordsworth :

Shades of the prison-house begin to close
 Upon the growing Boy.

Rightly she has said : " No one could have foreseen then that the child held within himself a secret of life, able to lift the veil from the mysteries of the human soul ; that he represented an unknown quantity, the discovery of which might enable the adult to solve his individual and social problems. This aspect may prove the foundation of a new science of child study, capable of influencing the whole social life of man." What a wonderful latent power a child possesses ! If it is so, certainly all efforts must be made to exploit these powers for the uplift of the entire humanity. Behind this idea seems to be the conception of an accumulating wisdom and experience of ages of progress made by mankind. The child is not an *empty being*. We cannot cancel the child's personality. The child has to be taken as a being full of expectations, a being who has enough for the progress of mankind but who needs a proper atmosphere to fulfil himself. Essentially all development is an achievement of consciousness. The universal library of the world is within us : but it will remain unexploited if suggestions and hints are not forthcoming to take that knowledge out for the use of the child and the world as a whole alike.

THIS INNER KNOWLEDGE

This idea of inner knowledge has been clearly given by Swami Vivekananda in his book entitled *Karma-yoga*. These are the words : " Now this knowledge is inherent in man ; no knowledge comes from outside ; it is all inside..... All knowledge that the world has ever received comes from the mind ; the infinite library of the universe is in your own mind. The external world is simply the suggestion, the occasion, which sets you to study your own mind..... All knowledge, therefore, secular or spiritual, is in the human mind. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off we say " we are learning," and the advance of knowledge is made by the advance of this process of uncovering." I think Swami Vivekananda has very beautifully described it, education has a *certain* uncovering. That is why there is the need for a harmonious and encouraging atmosphere to make this process of uncovering possible. A man who has undergone successfully this process of uncovering is called educated, and one who has not been fortunate to be enlightened in this fashion is called ignorant and uneducated.

Hence this task of education is a difficult one. People who are entrusted with this work of educating children must have a special aptitude and training. In the absence of this training along with a congenial aptitude there is no hope for mankind. This training will imply a vast knowledge of the child. That is one thing. Then there is such a thing as the care of the child. The child has enough : he simply needs an atmosphere to develop : he does not need filling in. This task can be achieved by the right type of teachers. A certain "realisation" must be owned by teachers. What is this realisation ? How can it be owned ? Realisation implies a definite consciousness of the material that has to be worked upon. Here I am not fortunate in the use of the phrase " material to be worked upon " ; because these children are not to be passive ; they have to be ceaselessly active, both mentally and physically. Then alone is that uncovering so devoutly wished for possible. So realisation really means a consciousness of the idea of the child who is to be educated and of the thing that has to be taught. Here one will not be wrong if one were to liken teachers to religious and holy persons who have realised the idea of God, and who, therefore, feel themselves face to face with Him. Exactly in the same fashion and measure teachers must have their ideas clearly worked out in their mind, so that these may be soon digested by their pupils.

This realisation is possible if teachers remain students all their life. Take this idea from Dr. Rabindranath Tagore : " A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds ; he cannot quicken them." This is a strong idea and needs no supporting. It has come from one who had so much to do with education. There is a certain knowledge that has to be

passed from generation to generation. This knowledge can be comfortably transferred if teachers are constantly trafficking with it. Hence the idea that teachers must be ceaseless students. Learning and teaching must go hand in hand. Learning is used with a great meaning. Learning implies a process of acquiring more knowledge on the part of teachers. Then it can imply their stored-up knowledge. Here the word is used in the first sense so that these teachers may be in a position to quicken their pupils to new knowledge. They have to be perfect examples of hard work for the sake of new knowledge. They must be inspirers of knowledge to their pupils. All this is possible if it is realised that education is an achievement in consciousness. Let us venerate childhood.

THE VEDĀNTA THEORY OF PERCEPTION*

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The Vedānta epistemology is based on the Vedānta metaphysics but it is not wholly correct to hold that the relation is one-sided. The metaphysical concepts of the Vedānta are not logically indefensible although the Vedāntin is anxious to trace them to the scriptures and defend them as revealed truths. The critical method so arduously pursued by the Western thinkers is not considered as self-sufficient and the Indian thinker seeks to defend the discursive method by the intuitive. The highest court of appeal is conviction, unsophisticated and non-private. The revealed truths of which the Indian thinker speaks are not mere articles of faith, they are not what Bacon denounced as *idola tribus*. The revealed truths are not tribal prejudices; they are not of the past exclusively. They are non-temporal although they are capable of revealing themselves to any mind when the preliminary conditions have been fulfilled and the mind has become ready for their reception. Like objective facts they pre-exist all subjective consciousnesses of them and like objective realities, again, they reveal themselves only when the subjective conditions have been rigorously fulfilled. Thus the revealed truths of the Vedas and the Upaniṣads need not be taken as wholly mediate. It is not the veneration for antiquity or reliability of the sources that furnishes the chief ground for their acceptance. Their infallibility is due to the fact that they can be immediately apprehended at the end. So long as they are not established by that process of direct verification they are capable of an indirect proof. This latter consists in this that all deductions from the metaphysical notions accepted as postulates tally with known facts of experience and are not thus contradicted by them. If the logical deductions from any metaphysical concept agree with the data of experience, the postulate itself is indirectly validated. The metaphysics of the Vedānta has been indirectly established by the epistemology of the Vedānta although the metaphysical concepts admit of direct verification also through intuitive realisation of them in consciousness.

The Vedānta Paribhāṣā starts with the metaphysical notion of an all-pervading consciousness which is immediate (*aparokṣam*) and self-illuminating (*Svapra-kāśam*). This consciousness or *caitanya* alone is real, all else is transcendently false. It alone *is*, all things else *seem* to be. The *seeming* existence may be of two kinds—(1) that which *merely* seems but is incapable of supporting any practical reaction and (2) that which seems, to be on the strength of its ability to fulfil practical reactions. The former has practical nullity, the latter, practical utility but theoretical nullity. The former is called *pratibhāṣika*, the latter, *vyabahārika*. The *vyabahārika* stands to the transcendental or *pāramārthika*

* Read in the XXth session of Indian Philosophical Congress at Trivandram on the 20th December, 1945.

in that very relation in which the pratibhāṣika stands to be vyabahārika. Unconsciousness of the defects of the sense-media leads to illusory experience; and ignorance of the undetermined nature of consciousness generates finite experiences of specific objects. The unreality of the illusory experiences is empirically ascertainable, but the unreality of the empirical cognitions cannot be similarly proved. Prior to direct verification which is possible when the infinity of pure consciousness is intuitively known or realised, the unreality of the empirical existence may be only indirectly shown.

All empirical cognitions are grounded in the belief that the self or soul is necessarily a bodied being. But this belief involves serious theoretical difficulties. If the body were the soul or even a necessary determinant of the latter, it would be impossible to refer two very remote experiences to the same substantive agent. It would be difficult to believe that the same subject who once enjoyed the company of his parents is enjoying the company of his grand-children. The states of consciousness and their physiological concomitants are fleeting and changeable, but the consciousness of an identical ego or self endures in and through those changes. The ego may, therefore, be viewed as different from the mental and the physiological events. It is as different from the psychical and the physiological as is the thread of a garland from the flowers. The Vedāntin need not deny that every determinate objective consciousness is dependent on an interaction between the physiological media and the physical objects. What he refuses to believe is that consciousness as such originates through sense-object interaction. Even accepting that such interaction takes place in a living organism, it is theoretically indemonstrable how stimuli can stir up sense-perception in it if it be totally devoid of conscious character from the beginning. On the other hand, there is nothing to contradict the view that formless consciousness may pre-exist all empirical determinations. So far as experimental psychology is concerned it can neither be proved nor disproved that determinate consciousness of specific object proceeds from determination of formless consciousness through physiological media of perception. The mind-body relation is an unsolved mystery and is bound to remain so according to many. The attempt to reduce the psychical processes to the physiological or physical processes has not yet succeeded, and the relation between the psychical and neural may at best be supposed to be a parallelism. Each psychical event may have a physiological 'occasion' or a neural correlate but there is nothing to suggest that one is the absolute determinant of the other. There is, on the other hand, an indirect support to the belief that the neural or the physiological is but the transmitting medium through which formless consciousness gets modified. All empirical cognitions may, thereupon, be viewed as modifications of infinite consciousness which is pure and formless through physiological media. The keys of a piano are not the unconditional causes of its varying tones, nor are the physiological media the absolute causes of finite consciousnesses.

Western epistemology prides in being objectivistic in its approach to the phenomenon of cognition. It starts with an objective reality and theorises how

such a reality enters into cognitive relation with the mind of the knower. The Naive realists and the Critical realists, the Subjectivists and the Phenomenalists deliver quite discordent reports on the matter. If we start with the object, our knowing of it may be taken either as a direct or an indirect process. Naive realism takes it to be direct and fails to give a coherent account of the phenomena of illusion and error. Representationism takes the process as an indirect one and failing to give a satisfactory account of the relation between the object and its representation ends in subjectivism or agnosticism. The critical realists of the contemporary period take a position midway between naive realism and representationism and seem to avoid the pitfalls of the extremists but they fail to give a consistent account of the 'go-between' which some of them name as the 'character-complex,' some as 'the datum' and the rest as 'the essence.' The Vedānta approaches the problem neither from the side of the phenomenal object nor from the side of the empirical subject. It starts with the metaphysical notion of an all-pervading consciousness and reviews all empirical cognitions as modifications of that infinite consciousness. The duality of subject and object is external to the infinite consciousness and is the characteristic feature of empirical cognitions. The limited or the finite has an 'other' against itself, the conditioned implies the presence of other conditioned existents. As in the case of the monads of Leibniz so also here, the notion of an *individuum* postulates *individua*. On account of its own determinateness, a determinate individual has an environment external to itself. The externality of that environment is thus constituted by its own limited being. What limits it becomes its body and this body as determining it as a finite, also creates an environment external to itself. What individualises some being also externalises all others to it. All empirical cognitions presuppose this principle of individualisation or externalisation and are relevant so far and so long as this principle continues to function. When it ceases to function all dual consciousnesses cease along with it. Although the duality of empirical cognitions is due to the functioning of the principle of individualisation, their essential conscious character is not due to it. Consciousness as a pure and undifferentiated essence is the precondition of its differentiation in empirical consciousness. The empirical cognitions are conscious processes only so far as they share in the being of that undifferentiated infinite consciousness which substrates them all. With the Western School of epistemology the problem is : How is the object cognised ? With the Vedānta, however, the epistemological problem is : How is consciousness modified into object-consciousness ?

Consciousness as such is a self-shining and non-dual essence and is transcendent of all phenomenal determinations of it in the form of relational cognitions. Though by itself non-relational, yet it becomes the matrix of all relational experiences, when it is informed by the cosmic nescience or *Māyā*. Like the *Natura naturans* of Spinoza, infinite consciousness when informed by *Māyā* becomes the material cause of all subjects and objects. Spinoza started with the concept of a supreme substance which in itself was non-conscious and non-material and consequently

he had to posit an infinite number of attributes to explain infinite possibility of finite existences. The phenomenal subjects and objects were, according to him, modifications of the supreme substance through the parallel set of Attributes, *res cogitans* and *res extensa*. What Spinoza achieved by means of dual attributes of thought and extension, The Advaita Vedānta achieves by means of a single principle, the cosmic nescience or *Māyā*. The substantial reality is conceived by it as pure undifferentiated self-shining consciousness and the subject-object distinctions are thereupon explained by a principle of self-objectification. That principle is responsible for the appearance of supreme Caitanya as a qualified being and as the material cause of everything finite. This cosmic nescience in its unity is an accident externally determining pure consciousness in the form of *Īśvarasākṣi* and internally determining it as *Īśvara*. In its plural modifications, again, it is a system of *antaḥkaraṇas* which latter are determinants of the *Jiva-caitanya* or empirical egos. Like the *Prakṛiti* of Sāṃkhya philosophy, *Māyā* alone is modifiable, Caitanya only *appears* to be modified. Each finite centre of cognition is constituted by an *antaḥkaraṇa* or mind shining in the borrowed light of the self-shining universal Caitanya. The finite mind or *antaḥkaraṇa* is a material principle and in one reference *i.e.*, in so far as it reflects the essence of Caitanya modified through it, is the phenomenal subject, while in another reference, *i.e.* in so far as it assumes the form of the object as against the subject, is the phenomenal object. Like the neutral experience of William James, the *antaḥkaraṇa* may be taken in two ways and the phenomenal subject and the phenomenal object are but two functional attributes of the *antaḥkaraṇa vṛtti*. According to James, the neutral stuff of experience has no inner duplicity in the sense that it is not a synthesis of subjective form and objective content. The subject-object distinctions are posterior to the being of neutral cognition and are made not by subtraction but by addition. When related with the past history of the organism the neutral stuff of experience becomes a subjective act and when related with motor impulses it becomes an external and objective fact or content. According to the Vedānta *Paribhāṣā* the same *antaḥkaraṇa vṛtti* becomes the subject or *pramātṛ caitanya* in relation to Caitanya while in relation to the mode of *Māyā* appearing as thing-in-itself¹ it becomes the empirical object or *viśaya caitanya*. An objective cognition, according to both James and the Vedānta, is the process of appropriation by the subjective mode, of its objective counterpart in the constitution of a third thing which though in itself neutral, nevertheless becomes the common matrix of both the act and the object. But this requires elucidation.

It is a patent conception of the dualistic epistemology that cognition as a synthetic whole is made up of a subjective act and an objective content somehow coming together. The theorists of the dualistic school have only differed on the question of the respective contributions of the two 'stems of experience.'

¹ For criticism of this concept, see next.

The Vedānta epistemology is not dualistic in this accepted sense. Apart from the phenomenon of empirical cognition, the empirical subjective act and the empirical object have no being. It has been mentioned above that the empirical subject or *pramātā* and the empirical object or *viṣaya* are transcendently false and that they are so long as *antaḥkaraṇa* which is a mode of *Māyā* continues to function. The phenomenal subject and the empirical object are but functional attributes of the same *antaḥkaraṇa vṛtti* which in one taking figures as the subjective act and in another taking as the content. It is true that the *antaḥkaraṇa vṛtti* by itself is unconscious and shines only in the borrowed light of the pure consciousness and that its modified self is explained as being due to the impact with an objective appearance, but that does not go to prove that it is a product of the synthesis of subject and object. *The Vedānta does not believe in the existence of a transcendent object* and does not believe in synthesis of *caitanya* and such an object. It is not overlooked that the author of *Vedānta Paribhāṣā* in his description of the origin of *Vṛtti* has given the suggestion as if a specific modification of a mode of *antaḥkaraṇa* depends on the prior being of an objective reality. But a description need not be taken too literally. *The prior presence of an objective reality is no more necessary to explain the specific modification of the vṛtti caitanya than it is necessary to posit an existent illusory object to explain the origination of the vṛtti that figures it in its being.* In both the cases it is the medium that projects an outer reality in relation to itself. The cosmic nescience in the form of *saṃskāra* is responsible for the creation of an external object. In the case of illusory experience the same *saṃskāra* attended by certain adventitious defects is responsible for the projection of an illusory object. The centre of these *saṃskāras* is the physiological organ or body of the perceiver. The relation to the body constituted the being of the empirical objects. Their outerness is not any absolute character pertaining to their essence, it is constituted by their relation to the sense organs. What is apprehended in relation to an external sense is apprehended as an outer or external fact. The fly that sits on my skin is felt as without me by reason of its contact with the sense of touch, the flower which I see at a distance is felt as external due to contact with my sense of sight and so on for the objects of other senses.

The above interpretation may *prima facie* seem to be a bit wayward as it goes against the oversimple interpretation of the case which has been widely accepted. It is argued that the Vedānta is realistic in its epistemology and that it accepts an independent object on the empirical level of thought. But it should not be forgotten that the realism of the Vedānta is not unqualified realism but an empirical realism based on a transcendental idealism. The objective reality which is spoken of in this context is after all an apparent fact devoid of substantial character. If it is apparent it is the creation of some medium and it stays in relation to that medium only. The seemingly objective realities are thus all creations of the body which as a mode of *Māyā* consists of *antaḥkaraṇa* attended by *saṃskāras*. In the case of perception of an object

ness. It really starts opposite-wise and ends in the creation and recognition of the pot. Figuratively it is said that the Vṛtti takes the form of the object; in truth the Vṛtti is generated by the cosmic stress of Māyā and the object appears or gets projected in consequence. To argue that the phenomenal object is antecedent to the being of the Vṛtti would be thus putting the cart before the horse.

The controversial point is the status of the so-called objective reality. It is agreed upon by all commentators that the so-called objective reality has no substantial being and that it is a creation of Maya. But the prevalent idea seems to be this that although transcendently the object has no independent being, phenomenally it is prior to the being of the Vṛtti that shapes itself after it and thereby cognised it. My contention, however, is this that the description of antaḥkaraṇa as coming out through orifices of the sense-organs and taking the form of the object is only figurative. Even if it were true that the phenomenal object is an independent existence outside the mind or antaḥkaraṇa, the fact that the latter takes the form of the former and reacts to it as an outer existence could be otherwise explained than by supposing, as Professor D. M. Datta does, that the antaḥkaraṇa really comes out of its own locus and takes the form of the object. The cerebrum which lies in our heads can generate impression of an outer reality by means of its sensory and motor connectives without coming out literally to take fresh air. The relation with the external senses would there constitute the extrenality of the object, the object itself being neither external nor internal. If the perceptual relation is to be direct and not mediated by any representation, the process is to start from the side of the cerebrum and the cerebrum must be supposed as taking the form of the object through its auxiliaries. Thus even if it were true that an objective reality is temporarily prior to the formation of the Vṛtti that figures it, the description that antaḥkaraṇa comes out of the body should be taken as figurative. But my second contention is that antaḥkaraṇa Vṛtti is not posterior to the being of the empirical reality and that the empirical object is a projection of the Vṛtti which latter is a product of the cosmic stress of Māyā. In this case also the correspondence between the Vṛtti and the empirical object can be explained satisfactorily since the object being a projection of the Vṛtti cannot but be identical with it. The hypothesis of an independent objective reality determining the Vṛtti *ab extra* involves at least two-fold difficulties. Immediate cognition is dependent on the realisation of the identity of the Vṛtti Caitanya and the Viśaya-caitanya² but the identity of the former with the object could not be shown if the object were independent of the Vṛtti, if it were other than the Vṛtti itself. In the second place, it would sound fanciful that the really existent object to which the Vṛtti was to relate itself could vanish into nothing all on a sudden when knowledge of the absolute would dawn upon the mind if that object itself were not the creation of the Vṛtti-caitanya which ceases to function in all cases with the cessation of the causality of the cosmic nescience.

² प्रमाणचेतन्यास्य विषयावच्छिन्नचेतन्यामिदः

The Vedānta paribhāṣā gives four-fold analysis of the phenomenon of perception, distinguishable as metaphysical, logical epistemological and psychological. The metaphysical account is concerned with the determination of the intrinsic nature of immediate knowledge as such, the logical account is the interpretation of its meaning, the epistemological account is concerned with an examination of the logical conditions of its possibility and the psychological account is concerned with the determination of the empirical conditions of its origin. It is often difficult to distinguish between psychological account of knowledge and the epistemological account of knowledge. Both are concerned with determination of the conditions of its possibility. The difference between the two lies in this that epistemology as an immanent criticism is concerned with what Kant called the 'transcendental' conditions while psychology as an empirical science is concerned with the extraneous conditions.

(1) Perception or immediate cognition of object is also immediate in itself in the sense that it is directly self-conscious. It is an immediate process and is aware of itself as such. The act of perceiving and the object perceived are reviewed by an act of apperception of the subject or Jivasākṣi in the same perceptual moment. As a witness to the whole perceptual situation, the subject transcends its conditioned being as is reflected in the constitution of the Vṛtti in the form of pramātri-caitanya. The pramātri-caitanya is a secondary edition of the transcendental act of apperception and the distinction between it and the latter is this that while the Vṛtti is an internal determinant of the former it is but an external condition or upadhi of the latter. What we call jiva or empirical ego is but a synthetic unity of the empirical acts or pramārit-caitanyas. In a parallel reference the author of the paribhasha distinguishes between Isvara-sakshi and the Isvara-caitanya. The totality of the cosmic stuff of nescience is an external adjunct to the former and an internal determinant of the latter.

(2) From the logical view-point perception has been distinguished into determinate and indeterminate. The determinateness or indeterminateness does not belong to the process of cognition as such but to the way in which the object is apprehended. All cognitions being self-conscious processes there cannot be any indeterminate cognition in the sense of vague and indefinite knowledge. Moreover, all cognitive processes as such are self-revealing and therefore the idea of their remaining latent at any stage is a logical absurdity. On this point then the Vedānta line of thinking runs in an altogether new direction. All empirical cognitive processes are in a sense determinate processes, since they are conditioned and determined by cosmic nescience. The Vedānta approaches the problem of the distinction of cognition into determinate and indeterminate from the stand point of meaning. A determinate cognition is one which reveals its object in a determinate relation with a predicate or which reveals it as a qualified something.³ When I perceive a pot I perceive an object that has certain character and if I am to give an account of the nature of my percept, I would give it in the

form of a judgment like 'this is a pot.' The object of my perception may thus be reduced to a substantive-adjective relation and my perception is determinate in the sense that it reveals a relation between the object and its character. If I now ask : What does my cognition mean or what does it stand for ? the answer will be that it means my immediate apprehension of a qualified object or of an object viewed in relation to some some predicate. The indeterminate cognition, on the other hand, does not reveal any determinate object, it reveals the fact of identity of an object of cognition with its previous self.⁴ It is important to note that the transcendental conditions of both these types of perception are similar, in both the cases, for instance, the Vṛtti which is the instrument of cognition must coalesce with the empirical object presented but in one case the cognitive act reacts to its object as determinate being while in the other case it contemplates an identity of the object with its previous self. The Vedānta paribhāṣā has, however, indicated a difference with respect to empirical conditions and one of such conditions consists in this that indeterminate perception is occasioned by suggestions given through vocal sounds. Thus when I hear some one suggesting to me that the man before me is Devadatta my appreciation of the suggestion results in the immediate apprehension of the identity of the man before me and the person called Devadatta. Here my knowledge is not a knowledge of relation, it is only a knowledge of identity which is really no relation although spoken as a relation. •

(3) The distinction of perception into jñānagata or objective-cognition as such and viśayagata or cognition of object is epistemological in the sense that the distinction is only transcendently possible. This distinction is not based on a review of extraneous conditions but of conditions which are immanent and which answer for the possibility of cognitions in the sense of immediate knowledge. The instrument of cognition is the mode of antahkaraṇa described as Vṛtti-caitanya or prāṇa-caitanya. An identification of the Vṛtti with empirical object is the transcendental condition of jñānagata-pratyakṣa which is wrongly supposed by many as the cognition of the act of knowledge as such. When the Vṛtti envelops the object and thereby gets identified with it the resultant awareness is not of the bare act of knowing as such but of the objective consciousness or object-consciousness with all its richness. As an example of this type of cognition the Paribhāṣā has cited the judgment 'this is a pot : Some have attempted to interpret jñānagata and viśayagata pratyakṣa as standing for awareness of the awareness of an object and awareness of the object as object. My contention is this that such an interpretation does not follow the spirit of the text. If jñānagata pratyakṣa is conditioned by the merging of the object in the Vṛtti as seems to be the meaning of the author of Vedānta Paribhāṣā, the resultant cognition is not the secondary cognition but the very primary cognition revealing itself as an object-consciousness. In the case of the viśayagata pratyakṣa, the viśaya caitanya becomes identical with the subject-consciousness

⁴ संसर्गानवगाहिः ज्ञानम्

or *pramātri-caitanya*. In other words, the *viṣaya-caitanya* as a superimposed fact floats on the subject-consciousness as its locus or *adhikaraṇa*. The resultant cognition thus becomes cognition of the object in which the knower loses itself in the object and the object alone is revealed. The *Vedānta paribhāṣā* has compared the subject-consciousness with a locus of an illusory object and the object which is cognised in-*viṣayagata pratyakṣa* with that illusory object itself.⁵ It will not, therefore, be incorrect to suppose that just as in the case of illusory object the locus loses its distinctive character and assumes the character of the illusory object which is superimposed, so in the case of *viṣayagata pratyakṣa*, the subject gets concealed in the body of the object. Therefore the resultant cognition will be cognition of object and not cognition of object *as* object (as distinct from the subject) as some including the profound thinker Śj. K. C. Bhattacharyya have held. The transition from *jñānagata* to *viṣayagata pratyakṣa* may be explained by a simile. When a train leaves Howrah for Puri and without stopping anywhere finally reaches Puri, the passenger at first feels that he *has reached* Puri. If Puri be the terminus and the train does no longer move, his subsequent consciousness will be of "Puri" and no longer of the fact that he is reaching Puri. Similarly when the *antaḥkaraṇa Vṛtti* outreaches the object and envelops it, the subject is aware of having an object-awareness or *jñānagata pratyakṣa*, but in the next moment it will feel the presence of the object solely and lose its self-consciousness in the consciousness of the object.

(4) From the psychological stand point perception has been distinguished into internal and external and the conditions determining them are extraneous and empirical, *e.g.* the presence and absence of the function of the external sense organs.

⁵ *Cp. Vedānta Paribhāṣā.*

OFFICIAL CORRUPTION DURING THE REIGNS OF SHAHJAHAN AND AURANGZEB

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BRIBERY

BRIBERY was most common during Mughal rule in India. As the means of communication were undeveloped it was difficult for the central government to remain in close contact with the activities of its officials. Even news-writers, who were supposed to keep the central government informed of the activities of their servants, could fall an easy prey to this vice.¹ Every one, from a high officer to a peon, had opportunity of exacting bribes. We learn that even the king formed no exception. A governor would, sometimes, to procure his continuance in office, win him over by large sums of money.²

Manrique found the Catholic Brethren in India trying to control all the trade by bribing the governor and chief officials of the locality.³

A musician, who was patronised by Shahjahan, was much worried by palace gate-keepers. These men would not allow him to enter the court unless he parted with some money. Tired of this, he thought of a device. On one such occasion he promised the gate-keepers all that he was to get from the emperor. Shahjahan was delighted by his music and wanted to give him Rs. 1,000. The musician burst into tears and told the king that he would have to give all that money to the gate-keepers. This clever representation of the case made the emperor laugh. He ordered the twenty-five gate-keepers then on duty to receive one thousand stripes.⁴

Wazir Khan, the minister of Shahjahan, was a great 'plunderer' as he took huge bribes, even amounting to Rs. 30,000 a day.⁵

It was possible to evade the payment of customs by offering bribes as the following cases would show.

The merchants at Ahmedabad, assures Mandelslo, had to pay no customs on the export or import of goods. They paid, however, fifteen pence per waggon to the *kotwal* of the place.⁶

On their way from Surat to Agra in November, 1630, Peter Mundy, accompanied by the caravan, came to 'Barnolee.' They were asked there to pay Rs. 20 as custom. They evaded the payment by giving one *mahmudi* to the

¹ Manucci, ii, 451-52.

² English Factories, 1630-34, 193; Tavernier, i, 17.

³ Manrique, i, 48-49.

⁴ Manucci, i, 189.

⁵ Manucci, i, 207.

⁶ Mandelslo, 28.

peons.¹ The scrivener of the English Company evaded in 1656 the payment of a levy of 2% after he had bribed the darogha of the 'chellaheark' for Rs. 88.² Thevenot discovered at the Surat customs house that every wayfarer had to pay about 18 pence to the waiter probably as a tip.³

During his journey from Agra to Patna in September, 1632, Peter Mundy, along with the caravan, halted at Benares. The Faujdar, Muzaffar Beg, confiscated their carts to transport the family and household staff of the former governor of Allahabad, to Multan. They escaped, however, after payment of a bribe to the Faujdar.⁴

Methwold and Council at Surat warned the factors at Ahmedabad in March, 1638, not to give further bribes to Saif Khan.⁵

In August, 1636 John Drake was at the royal camp on the Narbada. He experienced much trouble in procuring *farman* from the king. The reason was that every one demanded bribes. Khusrow Beg would accept nothing less than Rs. 500. Drake gave him a gold chain and added Rs. 100 to it.⁶

Saltpetre was a prohibited commodity, and it had become a fashion to pay some acknowledgement to the 'governor' of the place where it was brought.⁷ In March, 1654, the English at Surat were sure that the saltpetre at Ahmedabad would not be released without a heavy bribe to the 'governor'⁸ (customs officer). A quantity of saltpetre belonging to the English was stopped at Rajmahal in December of the same year. The English factors there opined that to secure its release and for future negotiations some considerable and valuable presents to the prince and other great men were essential. They must follow the example of the Dutch of paying annual presents.⁹

While Shahjahan was besieged closely in the Fort of Agra, Aurangzeb bribed the artillerymen under Ruben Smith. These men descended the walls of the fort by ropes and joined Aurangzeb.

We are informed that it was possible to escape punishment, to secure a favour, or to deflect the course of justice, by offering suitable bribes to the officials concerned.¹⁰

Towards the close of 1669, the Dutch in Bengal captured saltpetre belonging to the English. On the complaints made by the latter, the 'governor' of Balasore made certain preliminary inquiries. It was thought that the presents sent by the Dutch to Shaista Khan would stifle all further inquiry.¹¹

Pelsaert, who wrote his account of India during the closing years of Jahangir's reign, complains about the greedy nature of high officials. His invective goes

¹ Peter Mundy, *ii*, 40.

² English Factories, 1655-60, 79.

³ Thevenot, Part III, 2.

⁴ Peter Mundy, *ii*, 122.

⁵ English Factories, 1634-36, 280.

⁶ *Ibid.*, 1634-36, 28.

⁷ *Ibid.*, 183.

⁸ *Ibid.*, 1651-54, 251.

⁹ *Ibid.*, 303, 4.

¹⁰ Manucci, *i*, 293.

¹¹ Bernier, *i*, 269-70; Fryer, *i*, 244; English Factories, 1665-67, 160; Manrique, *ii*, 115.

even against the governors who accepted bribes from thieves and remained inactive, for 'avarice dominates manly honour'.¹

The paucity of the recorded cases might make one believe that bribery was very infrequent in Mughal India. It is necessary, however, to remember that these cases show the general prevalence of bribery among the public servants at that time. The convention of offering presents to the king had its evil effect. Every one expected similar presents from those below him in rank. The result was that bribery in itself was not considered criminal, though a complaint could be made against an officer rendering, due to bribes, an unjust decision in a particular case. This is further proved by the fact that the *Fatawa-i-Alamgiri* does not seem to say a word about bribery as a crime.

EMBEZZLEMENT

Our authorities have not got much to say about this form of corruption. We learn that whenever a case of embezzlement was brought to the king's notice, he ordered inquiries. The lack of sufficient material does not help us to form an opinion about the punishment of the crime. About one thing we can be certain. Aurangzeb was against the imposition of fines on any criminal, whether officials or an ordinary individual. He ordered that an official, on charge of a crime, could be dismissed from his post or imprisoned. No fine was to be imposed on him.²

Shahjahan came to know that the wife of Khalil-Ulla-Khan wore shoes worth three millions of rupees. He concluded that it was a sign of the vast wealth of the noble, a greater part of which must have been got by 'theft.' Khalil-Ulla-Khan was required to render his accounts in detail so that it might be found out how he had embezzled the money.³

The officials availed themselves of every opportunity to embezzle the collections.⁴ Manucci complained that it was always their habit to keep three-fourths for themselves and pay only one-fourth to the state.⁵

Aurangzeb learnt that the treasurer and district officer of the district of Lauhi collected about Rs. 16,000 annually as toll on merchants and travellers and sent only about Rs. 2,000 to the royal treasury. He required Azam to order inquiries.⁶

It came to the knowledge of Aurangzeb that Amir-Habib-Ullah of Jaunpur, the *amin* of the poll-tax on non-Muslims, had misappropriated Rs. 40,000 from the imperial charity treasury. The Mir himself admitted this. He was detained in the office by Inayat-Ullah Khan who had appointed strict collectors to exact money from him. The Emperor forgave the *amin* as he had spent all the money in charity.⁷

¹ Jahangir's India by Pelsaert, 59.

² Aina-i-Gujrat, i, 177-78.

³ Manucci, i, 193.

⁴ *Ibid.*, ii, 315; English Factories, 1670-77, 267; Letters, No. cxli, 137.

⁵ Manucci, iii, 291.

⁶ Letters, No. li, 52.

⁷ Anecdotes, 96-97.

Bahadur Khan, the governor of the Deccan, was accused of embezzlement. Orders for his dismissal as well as confiscation of property were issued. He was forgiven, however, later on.¹ Abdullah Khan, the *bakhshi* there, was dismissed on the ground that he had made wrong entries of the collections realised by Abdulla Khan.²

Aurangzeb came to know that Tarbiat Khan, who had got money for distribution among the soldiers of the fortresses, kept it for his own private use. Azam was ordered to take suitable action against him.³

¹ Masir-i-Alamgiri, 116.

² *Ibid.*

³ Letters, No. cxliv, 139-40.

ECONOMIC ADJUSTMENT AND SUGGESTIONS FOR IMPROVEMENT OF FISH, FISHING AND FISHERMEN IN A BENGAL VILLAGE.

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THE economic life of a people includes all the activities concerned with the production, distribution and consumption of wealth. Activities originate with effort to obtain food, and next to build shelter and gather raw materials for clothing. So it means that humanity has always been trying to get food and shelter by some easy means and gradually to improve its condition for the purpose of living in ease and luxury. When man's efforts for obtaining food and shelter are easier, he finds ample time and opportunity to devote his attention to a better standard of living and cultivating finer things for the gratification of his mind, but where activities for food and shelter will absorb all his time and leisure he is found to be quite satisfied with the barest necessities of life. Thus when man's effort and result are absolutely co-extensive, the people may appear to be living in satisfaction with their condition, but society is non-progressive. Such has been the condition of the industrial people of Bengal up till now, it may be said. The writer is giving here a brief survey of the condition of the fishermen—a professional caste (depressed) of the Bengal Hindus, who have the same standard of life now as they had even in very remote times. They do not appear to be discontented and are a very peace-loving and docile people, although various changes have considerably worsened their economic condition in recent times. Their ideas and ideals have not as yet undergone any change. They are still a very simple and unambitious people who would be ideally happy and contented if they could get food and shelter in proportion to their efforts.

The writer has not been able to study the condition of the fishermen of the whole of Bengal. He had the opportunity of coming in close contact with the people of a particular village, practically a fisherman's village, and he had tried to gather a careful record of their conditions.

Sitarampur is a village situated at a distance of four miles from the subdivisional headquarters town Narail on the direct *bil* route and about 17 miles from the district headquarters town of Jessore. The village is inhabited by the Parois and the Namasudras. The latter are a cultivating caste while the former live by fishing.

The principal means of livelihood of the Parois of this village is fishing. Fishing is carried on by these Parois in the following different ways:—i.e., fishing by (1) nets, (2) traps, (3) spears, (4) gorges, (5) trained animals, (6) rods and lines.

The nets they use are (a) "Khepla," (b) "Vesal," (c) "Kaijal," (d) "Saingla," (e) "Beuti" or "Khorl," and (f) "Goga."

Khepla—It is a cast net of a circular type. It is usually 6 or 7 cubits in diameter and is either thrown from the bank of the Jalkar or river or from a "Jaile-dingi" (very small fishing boat). A long thin rope is attached to the centre of the net for being tied to the wrist of the fisherman. The net is made of thread and is round in shape when spread out. Along the outer edge of the net, iron weights are tied on to make the net sink in the water quickly. The net is woven in folds to make pockets. The long string is tied to the left forearm while a part of the edge is held in the right hand of the fisherman who casts the net into the water with a forcible swing and, if properly thrown on the surface of the water, it forms a complete circle. After a time he pulls the string slowly and draws the net to the shore or near the side of the boat. The circular margin of the net then becomes closed owing to the weight and the fish caught inside cannot get away, being held in the pockets. The materials required to prepare the *Khepla* net cost only 2-3 rupees. It is used in catching *puti*, *chanda*, *magur*, *singi*, *khalisa*, *chapla* and similar small fish.

Vesal—It is a net almost triangular in shape. The three sides of the net are bound to the bamboo poles. The two sides forming an acute angle are placed on the gunwale of the boat or attached to the fixed bamboo poles set up in the river or Jalkar and are entirely of long bamboo, but the extreme side of the net is secured by a double split bamboo. One man stands at the angular point and lowers the net into the water but he is to stand on this when the net is drawn. The other man stands in the hollow of the boat and drags the net. This costs about 7 or 8 rupees. Large fish are caught with this net (*Rohu*, *Dhang*, *Katla*, *Boal*, etc). Generally, the river is preferred for the employment of this kind of net.

Kaijal—It is a single net, long and narrow, provided with pith floats which are tied by thread to the upper border of the net. The net is simply stretched out and fixed in a shallow pool or in a shallow stream. This net is generally used by the Parois in the submerged paddy fields. *Koi* (*Anabas testudineus*) fish, while swimming, are entangled in the meshes of the net by their gills. After a time the net is taken out of the water with entangled fish which are collected from it. The cotton thread required costs 1½ to 2 rupees, if not less.

Saingla—It is a trawl net. Its lower edge is weighted by iron or baked earth. Two wooden bifurcated poles are attached on the boat (*dingi*) to which the net is fixed. When a fish (this net is specially meant for *Hilsa*) is passing over the lower edge, to which a rope made of cocoanut fibre is attached, the fisherman, who is holding the ends of the rope, feels that the fish is on the net from the swinging of the rope. He at once raises the net and the fish is caught. *Hilsa* fish is caught with this net. The net does not cost more than 2 rupees for the materials.

Beuti or *Khori*—It is a fixed bag net made on the principle of the *Saingla* net. It is placed just at the junction of a river and a canal.

Goga—It is a large drift net supported by bamboo floats and is hung as curtain in the water by two bamboo poles. The fish while running are caught by the gills. These two nets are rarely used.

Doar, *Ghuni* and *Aringa* are included in the traps.

Doar—It is made of thin bamboo sticks approximately in the shape of a cylinder; the mouth is quite circular but the back is triangular. The back portion is tied to the main body with cane strings and can be opened and this is done to bring out the fish from the trap. At the mouth a conical valve of very thin bamboo sticks is inserted. The point of the cone will open very easily with a little inward push, but on account of its form an outward push will close it altogether. So fish can easily enter through it but cannot come out. This is placed in canals or roadside ditches and wherever there is a current. The mouth is placed towards the direction of the current, as fishes have the peculiar characteristic of always swimming against the current. Usually *Kai*, *Magur*, *Singi*, etc., fishes are caught in the *Doar*."

Ghuni—It is made of thin bamboo sticks, tied together with cane strings in the shape of a rectangular box. There are small vertical openings in the two longer vertical sides, one in one side and two in the other. Two long vertical sticks are tied on the other two sides. Some boiled rice is put on the floor of the other box and the whole is then plunged in water, with tops of the two long vertical sticks, attached to the two sides remaining a little above water. Fishes enter the box tempted by bait and after it is lifted out of water holding the upright sticks. In this trap small fishes like *Khalisa*, *Puti*, etc., are caught. It is placed in a *bil* area or in ditches.

Aringa—It is a long curve-shaped trap. It is made of bamboo sticks and cane. One side is open and the other side is completely closed. A cane handle is provided on the upper side for holding the trap during manipulation. It is generally used in catching *Singhi* and *Ban* fishes in a soft muddy place. The open end of the trap is placed by means of the cane handle into the mud where fish is available. The trap is occasionally used by both hands.

The Parois of Sitarampur use four different types of spear for fishing purposes :—

Aknala—The iron head is barbed near the point and by its socket it is fitted to a bamboo shaft which is detachable. A string is tied by one end to the head and by the other to the shaft and this string keeps the head and shaft together even when the head is detached from the shaft. The implement is hurled at the fish to pierce it. Generally with this *Sol*, *Katla*, etc., fishes are caught in clear water.

Chabak—The head is made of three iron barbed points which by a common socket is fitted to a bamboo shaft, which is detachable. A string is tied by one end to the head and the other to the shaft and this string keeps the head and shaft together when they are detached. The implement is hurled at the fish from a distance.

Juti—It is made also of a bamboo pole, at one end of which 6-10 thin bamboo sticks are firmly tied. At the end of each stick there is a barbed iron hook similar to those of the *Chabak* but easily detachable. Each hook is tied to its stick loosely with a string. At the other end of the long bamboo pole there is a cord

like that of the *Chabak*. Its use is similar to that of the *Chabak*, the only difference is that it can be thrown to a greater distance and on account of the detachable hook the sport of the fish is more enjoyable. Moreover, the slender bamboo sticks of the hooks spreading wide at the time of throwing necessitate less accurate aiming. It is generally thrust into or hurled in a shoal of fish to pierce at least one from a shoal.

Koch—A large number of long slender bamboo sticks with iron points are firmly tied together at the other end in the shape of a handle. This is thrust forcibly into the water down to the very bottom and is then slowly lifted with one or more fish caught at the points. This can be used even in muddy water and no proper aiming is necessary.

The Parois during rains catch *Koi* fish in the paddy fields by means of gorges known as *barsa*. The *barsa* is made of reed, line (ordinary thread) and spring. The spring is made of a fine bamboo strip. The two ends of the bamboo strip are pointed with a flat base in the middle for using the bait (generally worms, grass-hoppers, etc.).

Fishing is done by these Parois with a trained animal—the Otter. The otter is mostly found in the jungles near about but at present it is bred usually as a domesticated animal. It is a great danger to fish and its use by fishermen may be regarded as a great means of saving an increasing fish supply. It is used in driving fish towards the net. The net (*Vssal*) is spread from a boat in a river and this animal is let loose at a distance around the net, it dives in porpoise fashion when the frightened fish within the limits rush inwards and then the fisherman understands that a large number of fish have thus been driven towards the net. The net is drawn in with the catch.

Sometimes it is found that the Paroi children trudge along the swampy banks of the river Chamrul near by or of ponds or roadside ditches with a fishing rod or sit on the wet bank with wonderful patience. The fishing rod is made of bamboo and line and is usually of silk or hemp. The fishing hooks are purchased from the markets near by. The bamboo for their rods they get from their village jungles. The common baits used are earthworm grubs found in wasp nets, grubs of red ants and other sorts of butterflies and insects. Sometimes small fishes are used as baits in catching large fishes.

The major part of the education and training of the children in economic activities is unformalised. Most things a boy just teaches himself. A boy's father or his male paternal relative assumes the principal responsibility in this connection. A boy accompanies his father to the fishing place from an early age, learning by precept and practice all there is to know of the fishing lore, technique, etc. The girl learns by a similar method and by constant association with women of the household and relatives, all there is to know about domestic duties, care of the children, how to prepare food, etc. When the children become proficient, their health is of great value in the support of the household group. It is seen that the children trying to get school education are unable to assist in the economic activities of the household.

The usual fishing places are Jalkar, Chamrul river and the adjoining *bils* and canals and roadside ditches of the village. Two types of boats are used by the Párois. They are *jaile dingi* and *Bachari*. *Jaile dingi* is a small boat with a hollow inside and the hollowness is covered by small strips of bamboo. The fishermen sit on the bamboo strips and the fishes caught are kept in the hollow. No cover is provided for the shade of the boat either from the sun or the rains. Generally, two men ply this boat but one man is also seen to work. The second type of boat is known as *Bachari*. It is a big boat made on the same principle. The edges of the boat from the bamboo strip are a little bit higher than the former one. This boat is specially meant for using the *vesal* net. At least three men are required to work it. Two men are required on the extreme corners of the boat for plying it and one man to manipulate the net. A small cover for shade is provided at the side of the helm. These boats are purchased by them. The former one costs about 10-15 rupees according to the shape, size and quality of the wood and the latter, 85-100 rupees. The repair works are done by them. They use mangosteen for making the wood a water-proof and polished one. Mangosteen is also used for water-proofing the net. For mangosteen they have not to pay anything as it grows wild by the side of their village.

The accompanying table enables one to study the inter-relation between economic activities and seasonal conditions and so serves to illustrate the fact that the Párois of Sitarampur follow a sequence of activities closely determined by seasonal change :—

Months	Nature of Work	Place
Aswin-Magh (Mid. Sept.-Mid. Jan.)	Fishing	Jalkar
Falgun-Jaistha (Mid. Jan.-Mid. May)	Fishing	Mainly in river Chamrul and the adjoining parts of the Jalkar where mud and water is available—to get <i>Koi</i> , <i>Singhi</i> , etc.
	Barga (land cultivation)	Near about the <i>bil</i> area.
	Earth work	Near about the main road.
Ashar-Vadra (Mid. June-Mid. Sept.)	Fishing	In <i>bil</i> area in paddy field.
	„	In Jalkar to a small extent.
	„	River Chamrul.

During the third period scarcity of fish is noticed. Only Hilsa fish is found in large numbers.

In the Jalkar the following main fishes are available :—*Koi*, *Sol*, *Gazar*, *Magur*, *Lata*, *Singhi*, *Tengra*, *Pabda*, *Rui*, *Katla*, *Pona*, *Foloi*, *Bacha*, *Puti*, *Khalisa*, etc. Fishing is generally done at night and good fishing is possible on a dark night; a full moon night is an obstacle to good fishing. If the day or the night be a cloudy one lobster and *chapla* fish are available in abundance. On the first day immediately after the cloudy sky varieties of fishes are available in the river, Jalkar, etc. Hilsa fish which is the favourite and palatable dish of the Bengalis is found in wet seasons. In the Chamrul river—*Hilsa*, *chapla*, lobster, *dhang*, *ahir*, *boal*, *vetki*, *chanda*, *bacha*, *rui*, *katla*, etc., are available. In

the paddy fields *Koi* fish is available specially in the rains. The fishing season is from Aswin to Magh when the Parois do not get any time even to enjoy the comforts of home life. Sometimes they have to live in boats and earn their livelihood by struggling hard. But still they are not rich enough to maintain their families in relation like the surrounding people. The Jalkar yielded an income of Rs. 3,413-4-0 in 1937-38, Rs. 3,012-3-0 in 1938-39, Rs. 2,497-0-0 in 1939-40. This shows that the income from the Jalkar is gradually falling from year to year. But their expenses are gradually increasing so they cannot sit quite happy with the income of this Jalkar. They have to devise other means of livelihood.

The extreme fertility of the soil of Bengal gives them the advantage of growing some vegetables and fruit trees even in the small plots of their homestead land. This practically requires no extra labour and even the women-folk take part in planting and sowing vegetables in their leisure hours and while gossiping with their neighbours. Fruit trees, such as mango, cocoanut, betelnut, black-berry, plum, guava, etc., are also grown around their houses giving them shade and shelter as well as wealth. The fruits are usually consumed at home but on rare occasions in years when they are abundant a part may be sold to wholesale dealers. Thick bushes usually grow round the villages and these are a great source of fuel to them. Over and above the branches and leaves of fruit trees, thrown away stalks of jute, paddy and other crops also supply them with fuel and thus their actual expenditure in money is much diminished by the gracious nature of the soil.

Moreover, in the dry season when it is impossible on their part to go to catch fish in the Jalkar, now-a-days they take to tilling of other people's land—this system is known in Bengal as *Barga*. The *Bargadar* has to cultivate the soil and grow crops and his usual remuneration is half the gross produce of the fields. In this part of Bengal the *bargadars* are usually Namasudras and Muslim cultivators and so these people do not usually find much occupation along this line. However this enables them to get at least a small additional income.

The Parois usually sell their catch to middle men and thus their own margin of profit is very small. On occasions, specially during the weekly fairs, some of them attend market and though they find personal attendance more profitable, they cannot afford to do so as they can hardly spare time for that purpose.

Conditions of life of the middle class and the aristocratic people nearby, the modern refinements thereof and the chief supply of articles of luxury in the town market are gradually changing their ideas about their mode of living. This will gradually increase their cost of living and thereby bring about greater deterioration in their economic condition.

It has already been shown that the present income of these Parois is too low to maintain themselves from their fishing profession alone. So they have been compelled to make some extra income by working as day-labourers or *bargadars* on the lands of other people during the dry season.

Various causes have contributed to the economic depression of this people. The causes may be divided into three parts :—

- (1) Dearth of fish.
- (2) Want of regular fishing place.
- (3) Proper marketing.

Over and above these it should be borne in mind that fishermen, who have acquired great skill through generations, taking to other kinds of calling will be a great deteriorating factor to the fishing industry; and that fishes being a staple food of the people of Bengal, it is essential to find out ways and means to save and improve the industry at any cost.

(1) It is admitted on all hands that fishes in lower Bengal rivers and *bils* have considerably diminished owing to inconsiderate catching of small fishes in wrong seasons. Moreover, most of the *bils* have been silted up of late, and the canals leading to and from the *bils* have also been silted up and are dry for a large part of the year.

(2) The Jalkar of Sitarampur is no longer water-logged throughout the year, excepting a very small shallow part where during the dry season only very shallow water is found and in that shallow water the poor Parois try to preserve some fishes like *Koi*, *Magur*, *Singhi*, *Tangra*, *Sol*, etc., covering the surface with the universally condemned water-hyacinth providing shelter to the fishes against the scorching rays of the summer sun. This is so far the only known utility of the agricultural pest and may the benign legislature desire the executive to somewhat relax the stringent application of the Water-Hyacinth Act as a special case to relieve the poor fishermen in such areas for the period of draught in earning their hard livelihood.

(3) In former days the residential village of a big zeminder had grown almost into a town and every class of professional castes could be found near about. At present the zeminders are all absentees and towns are growing elsewhere at government administrative centres. Consequently the poor fishermen and people of other professional castes are finding a poor market at their old places. They have not the means to carry their catch to distant and better markets and they have usually to sell their catch to middle-men, which leaves only a small margin of profit for themselves. Moreover, there is a great exodus of middle-class people towards the towns and Bengal villages are gradually growing deserted. In some of the districts—Jessore, Nadia, 24-Parganas, Hooghly, Howrah and Burdwan—malaria has largely contributed to the deserted condition of the villages. All these combined have resulted in leaving the poor fishermen poorer still and without the possibility sometimes even of properly selling their catch.

Not merely for the protection of this professional caste but also to preserve the supply of fish and essential food products of the Bengalees some legislation is necessary to prevent catching of fishes in wrong season. Moreover the Government should arrange for killing and removing fish-destroying animals like porpoises, fish-eating crocodiles, etc. Propoises yield a large quantity of fat and if some profitable use of this creature be found, fishermen themselves can be encouraged

to kill the animals. Another fish-destroying animal, the otter, is considerably used by the fishermen themselves for driving fish towards their nets but still a large number of wild otters live in water-side jungles doing much mischief to the supply of fishes. It is necessary to kill the wild otters in such places.

The Jalkar of Sitarampur requires re-excavation to keep the water throughout the year. It will then prove to be a safe place for fishes like *Koi*, *Magur*, *Singhi*, etc., during the dry season when the surrounding lands are dry. If the canal leading from Pearia to Mulia Ghat be thoroughly re-excavated it will help the entrance of various kinds of fishes throughout the year. The annual rent of the Jalkar is Rs. 73 but for about six months the fishermen can practically get nothing. As the re-excavation of the Pearia-Mulia Ghat canal is necessary also for the communication with the sub-divisional headquarters, Narail, the cost may be borne by the District Board of Jessore. The cost of the re-excavation of the Jalkar may also be partly borne by the District Board as it will supply earth for the purpose of raising the Narail-Jessore Road above flood level for which purpose earth is almost unavailable. Part of the cost should also be borne by the Government and the zeminder, while the fishermen may also be induced to contribute something if care be taken to introduce the co-operative system.

The most important point is, however, proper marketing. This requires some sort of training for these people. They may be taught to arrange among themselves so that some carry the catch to some neighbouring good markets while others keep themselves engaged in catching fishes. If the Narail-Jessore Road be properly improved and metalled, these Parois could procure a motor lorry for their village through some co-operative system. In that case they can easily send their catch every morning within an hour to Jessore, which is only 17 miles off from the village where fresh fish is almost unavailable. It will be very profitable to them and within a few years they will be able to repay the debt of the co-operative bank with interest and henceforward go on making sufficient profit to enable them to live above want.

Fishes are abundant from the months of Kartic to Pous (Oct. to Jan.). In certain years the supply appears to be unlimited and as all catch cannot be sold out the fishermen are compelled to bury the unsold lots to be used later on as field manure. But in this the profit is insignificant. If in times of large supply they could preserve the fishes in some water-logged places or learn to dry fishes for exportation, they could get sufficient profit without any wastage. Some prawns caught during this season are generally sold in large earthen pots to people who want to preserve and grow fish in large tanks. But that is the case with the richer classes of people whose number is gradually decreasing in villages. Some means of exporting these prawns or some means of growing large fishes for themselves would enable the Parois to make further profit without wasting the prawns.

OUR NEW VICE-CHANCELLOR

We offer our warmest congratulations and *prosit* to the new Vice-Chancellor of the University of Calcutta, Mr. Pramatha Nath Banerjee, M.A., B.L., Barrister-at-Law. Mr. P. N. Banerjee is new as Vice-Chancellor but 'old'—nay, even 'ancient'—as far as the University is concerned. He has been connected with the University in the most important capacities for nearly a third of a century and, therefore, also for a good thirty years of the ninety years which go to make the history of the University of Calcutta. Mr. Banerjee is writing a *History of Our Own Times*, the third chapter of which he has just completed. His intimate and inimitable acquaintance with the public life of the Province through the medium of that great national and autonomous institution—the *Studium Generale*—the University of Calcutta—as well as through that of the Legislature marks him out as a man who may well write a history of our own times with a kaleidoscopic delineation of events—of both men and affairs. Most of the younger *intelligentsia* of Bengal to-day are his old pupils—his *discipuli emeriti*.

We have a particular reason—a homely reason of our own—to be proud of the appointment of the new Vice-Chancellor. Mr. Banerjee was the first Editor of the *Calcutta Review* when this journal was bought by the University of Calcutta in 1921 and when it became its official organ. Mr. Banerjee not only wielded a powerful, yet graceful, pen but he was the man who weathered the early storms which faced the *Calcutta Review* and steered it through the shoals and difficult waters. The new Vice-Chancellor is, therefore, in a special sense our own.

For a little over twenty-seven years—since January, 1919—Mr. Banerjee has been a member of the 'Cabinet' of the University of Calcutta—the Syndicate, which deals with the day-to-day administration of the University and hence with the ordering of the vast nexus of the cultural and educational life of Bengal. Before he was a member of the Syndicate, Mr. Banerjee had been a member of the Senate of the University. He was the youngest Fellow of the Senate and in January, 1919, when he was returned to the Syndicate from the Senate, he was only twenty-five years old and, consequently, the youngest member of the Syndicate. At the present moment Mr. Banerjee happens to be one of the oldest Fellows of the Senate. As he has been in the Syndicate from 1919—without a break—he may be reckoned as the oldest member of the Syndicate. Thus Mr. Banerjee has had his *Lehrjahre* in administration which stood him in good stead when he became a Minister (in charge of several portfolios including the Judicial and the Revenue) of the Government of Bengal. Moreover,

a man with this intimate and long connection with University affairs means much for the future of the University.

Apart from his deep contacts with the administrative life of the University, Mr. Banerjee is a brilliant academician as well. We reproduce here with pleasure these words from a recent editorial of the *Calcutta Weekly Notes* (the oldest and premier Law Journal of India) on this theme: "For some years now, Mr. Banerjee has been Principal of the University Law College; his scintillating lectures in Law and in History, summing up in measured rhetoric and often in a mere half-hour the knowledge stored in many forbidding tomes, interspersed with *extempore* recitations from the romantic poets, have been well-known for close on three decades."

In Politics, too, Mr. Banerjee has made his mark. A finished debater and parliamentarian, he likewise possesses the wisdom of an elder statesman. To quote from the *Calcutta Weekly Notes* again: "It was natural, when the elections to the Legislature came in 1937, for Mr. Banerjee to be the recipient of a Congress nomination; his gravity of demeanour and the quiet strength it bespoke marked him out, and for more than two years, Mr. Banerjee, inspite of the aura of academic seclusion about his personality, was a Minister to the Government of Bengal. The Province will now have the services of this remarkable man as Vice-Chancellor of the University." We heartily endorse these sentiments.

Under his able guidance the University may face the future with confidence, undeterred by any difficulties or perplexities which may form a part of that future.

**LATE SIR UPENDRANATH BRAHMACHARI, Kt., KAISER-
I-HIND (Gold), M.A., M.D., Ph.D., F.R.A.S.B.,
F.S.M.F., F.N.I.**

BIRTH

Sir Upendranath Brahmachari was born on 19th December, 1873, in Jamalpur, E. I. Ry. (Dt. Monghyr), where his father, the late Dr. Nilmony Brahmachari, spent the whole of his official career in the Medical Service of the Railway, being held in great esteem by both Europeans and Indians. The name "Dr. Nilmoney" was a household word among the members of the staff of the East Indian Railway, even several years after his retirement from service.

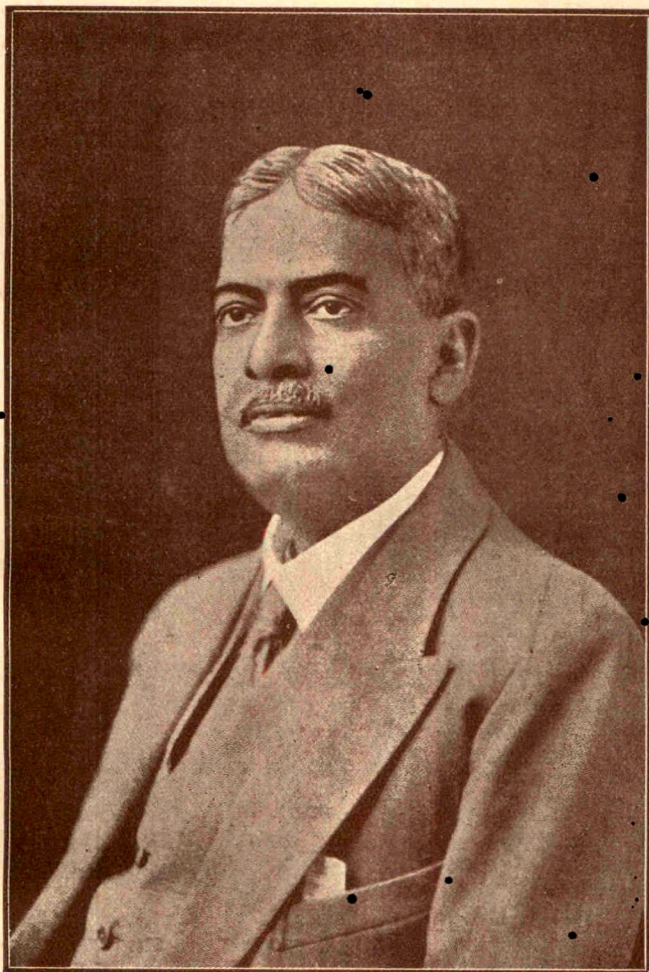
ACADEMIC DISTINCTIONS

Sir Upendranath took his B.A. degree from the Hooghly College in 1893 where he was awarded the Thwyates Medal for standing first in Honours in Mathematics. For sometime he could not make up his mind whether he should go up for higher studies in mathematics, chemistry or medicine. This thought continued for sometime in his mind, even after entering upon his medical studies. Finally when he decided to study medicine with higher chemistry, he left mathematics with a sigh. The combination of the knowledge of higher chemistry with medicine no doubt helped him in his future researches. During the course of his studies in the first year, he took his Master's Degree in Chemistry in 1894 from the Presidency College, Calcutta, in the first class, obtaining the University Medal. He passed the M.B. Examination in 1898, standing first in Medicine and Surgery for which he obtained the Gogdeve and McLeod medals. He passed the M.D. Examination in 1902 and obtained the Ph.D. degree in Physiology in 1904 by his researches on "Hæmolysis".

OFFICIAL CAREER

Sir Upendranath entered the Provincial Medical Service in 1898. His versatile knowledge and intelligence attracted the attention of the professors of the Medical College of Bengal, and after his graduation, many of his professors wanted him to be their assistant. After hesitating for sometime he decided to be a physician. For a short time he worked under Sir Gerald Bomford who regarded him as a living dictionary of medicine. He was so much impressed with young Brahmachari's capacity for research and assiduity in the discharge of his duties that he very soon got him appointed as Teacher of Pathology and Materia Medica in the Dacca Medical School. In Dacca he did researches with Sir Neil Campbell, Superintendent of the Medical School. Subsequently, he was appointed a Lecturer in Medicine in the Campbell Medical School, Calcutta. He was elevated to this coveted post within a short period after entering into service. This post he occupied for nearly 20 years. He carried on most of his researches in Kala-azar in the Campbell Medical School and it was here that he made his monumental discovery of "UREA STIBAMINE." He retired from the Government Service in 1927 as a Physician in the Medical College Hospitals of Bengal. He was for sometime financed for his researches by the Indian Research Fund Association. It is

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THE LATE SIR U. N. BRAHMACHARI, Kt., M.A., M.D., Ph.D.,
F.N.I., F.R.A.S.B., F.S.M.F. (BENGAL).

creditable to him that all his researches after his retirement from service were carried on with his own private means without any financial aid from outside. Since retiring he had been carrying on researches in diseases, such as Kala-azar, malaria, the chemistry and pharmacology of quinoline compounds, and other subjects.

DISCOVERY OF QUARTAN FEVER.

Sir Upendranath won for himself an international reputation as a research worker. Early in his official career, he discovered in 1901 the prevalence of *quartan fever* in Bengal which was considered in those days to be extremely rare in India.

DISCOVERY OF COLLOIDAL ANTIMONY

In the course of his researches in Kala-azar he discovered *colloidal antimony* and showed its therapeutic value in the treatment of the disease. He was the first to use successfully antimony in a state of fine subdivision intravenously and sodium antimonyl tartrate in the treatment of Kala-azar. His subsequent researches in connection with the chemotherapy of antimonial compounds in Kala-azar which formed the basis of all subsequent modern treatments of the disease are well-known.

DISCOVERY OF DERMAL LEISHMANOID

In the course of his researches he drew attention to the remarkable undiscovered skin manifestations of the infection with *Leishmania Donovanii*, which was named by him "*dermal leishmanoid*," a new tropical disease and which had been previously mistaken for leprosy.

DISCOVERY OF "*Urea Stibamine*"

Early in 1921 Sir Upendranath discovered an urea antimony compound for the treatment of Kala-azar. Its introduction and his other researches on antimonial compounds opened up a new vista in the treatment of the disease by means of therapeutic organic antimonials, just as the discovery of Salvarsan led to the introduction of organic arsenicals in the treatment of spirochaetal diseases. This urea compound was named "*Urea Stibamine*" which is the most outstanding discovery in recent times and which stands today pre-eminent in the treatment of and campaign against Kala-azar and has deprived the disease of its terrors. Speaking on *Urea Stibamine* (1929), Sir Upendranath observed as follows in his Presidential Address at the Royal Asiatic Society of Bengal:—

"I recall with joy that memorable night in the Calcutta Campbell Hospital at Sealdah where after a very hard day's work I found at about 10 O'clock in a little room with a smoky dimly burning lantern that the results of my experiments were up to my expectations. But I did not know then that Providence had put into my hands a wondrous thing and that this little thing would save the lives of millions of my fellowmen. I shall never forget that room where *Urea Stibamine* was discovered. The room where I had to labour for months without a gas point or a water tap and where I had to remain contented with an old kerosene lamp for my work at night, the room still remains but the signs of a laboratory in it have completely disappeared. To me it will ever remain a place of pilgrimage where the first light of *Urea Stibamine* dawned upon my mind. Today *Urea Stibamine* stands prominent in the treatment of Kala-azar in India

and as a powerful prophylactic against the disease and it is a matter of supreme satisfaction to me that the treatment evolved out of my research has removed the terrors of this distressing disease. It may be hoped that before long the disease will be completely banished from India and other parts of the world where it occurs—that will be the happiest and proudest day of my life if it falls to my lot to see it."

RECOGNITIONS OF THE VALUE OF *Urea Stibamine*

The Kala-azar Commission, India, used, throughout the seven years of their existence, *Urea Stibamine* only, in the routine treatment of Kala-azar. According to them the acute fulminating type characteristic of the peak period of an epidemic responded to treatment with *Urea Stibamine* extraordinarily promptly and with an almost dramatic cessation of fever, diminution in size of the spleen and return to normal conditions of health. It may be expected that similar beneficial results will be obtained in other epidemics of the diseases.

The use of *Urea Stibamine* on an experimental scale was started by the Government of Assam from 1925. The results were so encouraging that it began to be used on a mass scale from 1928. From sometime experiments with *neostibosan* were conducted side by side with *Urea Stibamine*. The use of *neostibosan* was subsequently discontinued. The Director of Public Health, Assam, in his Annual Report for 1933, summarised the saving of lives by the use of *Urea Stibamine* as follows; *Urea Stibamine* was our mainstay in the treatment of Kala-azar. Since 1933, when reliable figures for the disease first became available to the end of the year under report, no less than 3,28,591 persons have been brought under treatment. *It is no exaggeration to say that approximately 325 lacs of valuable lives have been saved to the Province.*

Sir John Kerr, once Governor of Assam, in his farewell address to the Assam Legislative Council, referring to the value of *Urea Stibamine* stated that "the progress in the campaign against kala-azar in Assam has been phenomenally rapid and if it continues at the present rate there is an excellent prospect of the dread scourge being brought under complete control in a few years."

APPRECIATIONS AND HONOURS

Such a great service to humanity, as the stamping out of Kala-azar resulting in the saving of millions of life, could not long remain unrecognised. Soon honours from the Government and public bodies began to shower on the discoverer.

The Minto Medal: In making this award the Director of the Calcutta School of Tropical Medicine and Hygiene made the following remarks: "Dr. U. N. Brahmachari is awarded the medal for 1921. He has made many valuable contributions to our knowledge on Malaria, Kala-azar and other subjects. His work in connection with kala-azar is well-known throughout the world."

The Kaisar-i-Hind Gold Medal: In making this award, His Excellency Lord Lytton, Governor of Bengal, stated: "Your research work in Kala-azar has been of the utmost value not only to this province, but to India generally, and the treatment which you evolved through that work has deprived the disease of its terrors. I congratulate you on your achievements and this further recognition which his Majesty the King Emperor has been pleased to give to your humane work."

Knighthood: The following points were noted at Dr. Brahmachari's Investiture of Knighthood by His Excellency the Viceroy: Dr. Brahmachari has been President of the Royal Asiatic Society of Bengal for three terms; has done extensive research in connection with tropical diseases such as Malaria,

Black-water fever, etc., and as a research worker enjoys international reputation; recognised as the leading expert on Kala-azar in particular, in the treatment of which he has achieved remarkable success with the '*Urea Stibamine*' which he discovered; he has earned a name for philanthropy; he is one of the most eminent physicians in Calcutta and is held in esteem also by laymen of all communities.

The *Sir William Jones Medal* of the Asiatic Society of Bengal was awarded to Sir Upendranath for his researches in Kala-azar and other tropical diseases.

Dr. J. J. Conybeare, while editing the Text-Book of Medicine in 1932, wrote in the Chapter on tropical infections: "Without treatment, the prognosis is usually death within two years, but this condition of deepest gloom has been revolutionised by the discovery of *Urea Stibamine* given by intravenous injections twice weekly."

Sir James Jeans, F.R.S., O.M., President, Jubilee Session of the Indian Science Congress, 1938, while commenting on Brahmachari's address on the 'Conquest of Kala-azar and certain observations on the Chemotherapy of Malaria, remarked: "Brahmachari has taken a leading part in the advancement of tropical therapeutics, and has been able to present a *completed edifice* on the conquest of *Kala-azar* and he (Sir James Jeans) wished that his labours in the field of *Malaria* would be equally successful."

It will be too long to quote the various publications and journals in which the work of Sir Upendranath have been referred to. A few of them are mentioned below:

REFERENCES TO THE WORK OF BRAHMACHARI AND TO *Urea Stibamine* IN MEDICAL SCIENTIFIC LITERATURE

Manson's Tropical Diseases	...	Manson-Bahr.
Practice of Medicine in the Tropics	...	Archibald and Byam.
Handbuch der Tropenkrankheiten	...	Meuse.
Leishmanioses	...	Laveran.
Text Book of the Practice of Medicine	...	Price.
Practice of Medicine	...	Ander.
Über Kala-Azar	...	W. Schlegelmüch.
Fevers in the Tropics	...	Rogers.
Chemotherapy	...	Kolmer.
Protozoology	...	Wenyon.
Protozoology	...	Knowles.
Kala-azar	...	Napier.
Kala-azar in Assam	...	McCombie Young
Kala-azar	...	Napier and Muir.
Malaria in India	...	Hehir.
Text Book of Physiology	...	Howell.
Post Graduate Medicine	...	Caille.
Organic Derivatives of Antimony	...	Christiansen.
Extra Pharmacopoeia	...	Martindale.
Recent Advances in Tropical Medicine	...	Rogers.
Tropical Medicine	...	Rogers and Megaw.
Text Book of Medicine	...	Cecil.
Die Arzenteimittel Synthese	...	Frankel.
Text Book of Medicine	...	Conybeare.
Hand-Book of Tropical Fevers	...	Jewell and Kauntze.
Tropical Diseases	...	Stitt.
Internal Medicine	...	Musser.
Recent Advances in Chemotherapy	...	Findlay.

The Therapeutic Agents of the Quinoline Group		Von Oettingen.
Due Casi di Kala-azar Infantile a Senti-matologia ed Associazioni Morbose Non Frequenti		Paradiso.
Transactions of the Pediatrival Association at Athens		Makkas.
Report of the Kala-azar Commission, India	...	Short and co-workers.
Proceedings of the Royal Society	...	Gray, Trevan and others.
Treatment in General Practice	...	Beckman.
An Index to Prognosis	...	Shortt.
Protozoology	...	Thomson and Robertson.
Handbook of Chemotherapy		Fischel, Schlossberger and Schwartzman.

It will be interesting to know that Sir Upendranath had a great liking for gardening. In spite of his multifarious activities he could find time to build up a nice garden of his own at his residence. He had a rare collection of orchids, an array of fine specimen of flowering plants and a hot-house where in the back ground of artificial rocks, various kinds of ferns and other plants have been preserved. He would get the gardening done under his own supervision and in it he found the recreation which gave him rest from an overworked mind. He knew no rest and his great occupation was reading. He had a nice library where besides medical and scientific books he had a very good collection of English literature. He has a valuable collection of pictures of eminent scientists from all parts of the world and in his library he kept them as his "never-failing friends."

His charity, most of which were of a private nature, was unbounded. Many families which received regular help from him will be the worst sufferers now that he is no more in the land of the living. His gifts to the Calcutta University, the Tuberculosis Hospital at Jadavpur, the Central Glass and Ceramic Research Institute, the Institute for the Cultivation of Science and other institutions are well known. During the last famine when diseases were rampant, he made a gift of quinine and his specific for Kala-azar worth several thousands of rupees. The various hospitals in Calcutta and charitable hospitals abroad receive regular supply of his specific for Kala-azar free of cost.

It is not possible to dilate on the many-sidedness of such an eventful life within this short compass. His life will be a beaconlight to those who have taken to research work and find the path difficult and rugged.

His contribution to the Scientific world is great and is worth its weight in gold. But above all these towers the man—the man is greater than all his actions taken together.

A great benefactor of humanity, a man enriched with all the blessings that life can give, a savant who spent all his life in worshipping the Muse at the altar of Learning, he died full of years and honours on 6th February last. The man is gone but his work remains a living monument to inspire posterity and guide them through darkness to the pinnacle of greatness where eternal sunshine rests.

APPENDIX

- Discoverer of DERMAL LEISHMANOID—a new Tropical Disease caused by the infection of the skin by means of *Leishmania Donovan* which was previously mistaken for Leprosy.
- Discoverer of UREA STIBAMINE—a powerful specific for the treatment and prophylaxis of Kala-azar by intravenous injection being a striking record of the value of well controlled research.

Discoverer of NEO-STIBENE—a new organic antimonial for the treatment of Kala-azar by intra-muscular injection.

Professor of Tropical Medicine, Carmichael Medical College, Calcutta.

Hony. Professor of Bio-Chemistry, University of Calcutta.

Dean of the Faculty of Medicine, Calcutta University (1938).

Dean of the Faculty of Science, Calcutta University (1939 & 1940).

President, Indian Science Congress, 1936.

President, Society of Biological Chemists, India.

President, Indian Committee, International Microbiological Congress, Paris.

President, Section of Medical Research, Indian Science Congress Jubilee Session, 1938.

President, Section of Medical & Veterinary Research, Indian Science Congress, 1930.

President, Royal Asiatic Society of Bengal, 1928 & 1929.

President, Board of Studies in Medicine, Calcutta University.

President, Indian Association for the Cultivation of Science, Calcutta.

Past President, Indian Chemical Society; Fellow and Patron of the Indian Chemical Society.

Hony. Vice-President, Indian Red Cross Society; and Member of the Managing Body of the Indian Red Cross Society.

Vice-President, St. John Ambulance Association, Bengal Provincial Centre.

Vice-President, Governing Body of the Presidency College, Calcutta, and formerly Vice-President, Indian Institute of Sciences of India.

First Indian Chairman, Indian Red Cross Society, Bengal Branch.

Organizer and First Chairman of the Blood Transfusion Service, Indian Red Cross Society, Bengal Branch.

First Chairman, Board of Industries, Bengal.

Vice-Chairman, Board of Trustees, Indian Museum.

Member, Sanitary Board, Bengal; Formerly Member, Governing Body of the Indian Research Fund Association (1937-39); Council of Medical Registration of Bengal; Court of Institute of Science, Bangalore; Governing Body of the State Medical Faculty of Bengal; Provincial Malaria Committee, Bengal.

Member of the Council of Tropical Medicine and Hygiene, International Congress of Medicine, London, 1913.

Fellow of the Calcutta University for over 40 years, since the beginning of the Universities Act, 1904, and Member of the Syndicate, Calcutta University, for over 30 years.

Fellow of the Royal Society of Medicine, London; Royal Society of Tropical Medicine and Hygiene, London; Royal Asiatic Society of Bengal.

Hony. Fellow of the International Faculty of Sciences, London; and Hony. Fellow of the State Medical Faculty of Bengal.

Late Physician and Lecturer in Medicine, Campbell Medical School, Calcutta (1905-23); Late Physician, Medical College Hospitals, Calcutta (1923-27); and Research Worker under the Indian Research Fund Association (1920-26).

Formerly Hony. Assistant Surgeon to the Viceroy and Governor-General of India.

Founder, Brahmachari Research Institute, Calcutta.

Coates Medallist, Goodeve Medallist, McLeod Medallist, University Medallist, and Winner of Griffith Memorial Prize, Calcutta University.

Minto Medallist, Calcutta School of Tropical Medicine & Hygiene.

Sir William Jones Medallist, Royal Asiatic Society of Bengal.

Author of—

1. STUDIES IN HAEMOLYSIS, Calcutta University Press, 1913.
2. KALA-AZAR in Dr. Carl Mense's Handbuch der Tropenkrankheiten, Vol. IV, 1926.
3. TREATISE ON KALA-AZAR published by John Bale Sons & Danielsson, Ltd., London, 1923.
4. CAMPAIGN AGAINST KALA-AZAR IN INDIA, Jubilee Publication on the 80th Birthday of Dr. Prof. Bernhard Nocht, Hamburg, 1937.
5. INFANTILE BILIARY CIRRHOSIS IN INDIA, British Encyclopaedia of Medical Practice, Edited by Sir Humphrey Rolleston, 1938.
6. PROGRESS OF MEDICAL RESEARCH WORK IN INDIA DURING THE PAST TWENTY-FIVE YEARS, Indian Science Congress Association, 1938.
7. GLEANINGS FROM MY RESEARCHES, Vols. I & II, Calcutta University Press, 1940.

and numerous articles in Indian Journal of Medical Research, Indian Medical Gazette, Journal & Proceedings of the Royal Asiatic Society of Bengal, Journal of the Indian Chemical Society, Bio-Chemical Journal, British Medical Journal, Lancet, Journal of Tropical Medicine & Hygiene, Journal of Pharmacology and Experimental Therapeutics, American Journal of Tropical Medicine, Transactions of the Royal Society of Medicine & Hygiene, Indian Journal of Medicine, Calcutta Medical Journal, Transactions of the Far Eastern Association of Tropical Medicine, Comptes Rendus et Congress International de Medicine Tropicale et d'Hygiene, Caire-Egypt (1928)—dealing with subjects including chemistry and chemotherapy of organic antimonials, chemistry and chemotherapy of quinoline compounds. Kala-azar, Dermal Leishmanoid, Malaria. Blackwater fever, Haemolysis, Anopheles, etc. The number of his Publications is more than 150.

Round the World

The Nation Provides*—

Through its ever-widening stream of social services, the Australian Government renders aid to every family, not as a charity but as a right.

Social welfare is a major plank in the political platform of all parties in Australia, which vie with each other in initiating new benefits for the community.

This help touches almost every aspect of human life. It includes baby bonus, maternity allowance, education, unemployment and sickness benefits, workers compensation, rent rebates, invalid and old age pensions, and funeral benefits.

Progress in the field of social services was interrupted by war, but rapid developments are expected now that the national budget has been relieved of the huge cost of armaments.

Already this year, the Commonwealth Government has been able to increase child endowments, and invalid, old age and widows' pensions, as well as institute a scheme of unemployment and sickness benefits. It is proposed to introduce a free medicine scheme during 1946.

Health and social services take a large slice of the national budget. In fact the Prime Minister, Mr. Chifley, has stated that one-half of this year's non-war expenditure will be spent on social services.

Although war delayed important parts of the Government's welfare programme, it was nevertheless possible during the war to double the outlay on social services. In the first two post-war years it will double again. Total outlay in the last pre-war year was Rs. 18,13,33,333. Last year it was Rs. 41,60,00,000. It is expected to reach Rs. 69,33,33,333* in 1945 and Rs. 82,13,33,333 in 1946.

When Mr. Chifley presented the 1945-46 Budget, he announced that the Government proposed to charge all health and social services expenditure to one fund—the National Welfare Fund. This fund was established early in the war, but was not actively used. Now it is to become the mainspring of social service payments, and its income is to be increased. From January 1, 1946 a Social Services Contribution will be levied on individuals at a graduated rate rising to a maximum of As. 13 in the Rs. 10-10 a week on taxable income.

An unmarried taxpayer will pay on income above Rs. 21-4 a week; married taxpayers on income above Rs. 31-14 a week, with higher exemptions for those with families.

Ordinary income tax has been scaled down, so that, even with the separate social services contribution, the total aggregate tax will be 12½ per cent. less than in 1944-45. It is estimated that the Social Services Contribution will yield Rs. 54,40,00,000 in a full year, and income tax on individuals Rs. 94,93,33,333.

How does the money go in social services? This is what the 1945-46 budget provides :

	Rs.
Invalid and old age pensions	28,80,00,000
Funeral benefits, invalid and old age	21,33,333
Widows' pensions	3,30,66,667
Maternity allowances	2,98,66,667
Child endowments	19,41,33,333
Unemployment and sickness benefits	10,13,33,333
Pharmaceutical benefits	1,06,66,667
Hospital benefits	2,66,66,667
Tuberculosis benefits	32,00,000
Rental rebates under housing agreements	21,33,333
TOTAL ..	69,12,00,000

*—“Note on the Social Welfare Scheme of the Australian Commonwealth,” forwarded through the courtesy of the office of the Australian High Commissioner in India, New Delhi.

WELFARE TREATIES ?

Legislation was passed in 1943 to give effect to a reciprocal agreement between the Commonwealth and New Zealand in relation to invalid and old-age pensions. Under this arrangement, the nationals of either country are entitled to the pension benefits of the country in which they reside. The agreement is terminable by either Government giving six months' notice to the other Government.

This is an interesting example of how international agreements might be achieved to provide a maximum of social services, raise the standard of living throughout the world and remove the spectres of fear and want. Treaties to liberalise welfare services strike a far happier note, and might well prove to be a surer guarantee of peace than treaties to guarantee frontiers by armed force.

JOHN BRIEARS

Whither Russia ?—

The Soviet delay or refusal (whichever way one may look at it) to remove its troops from North Persia and the setting up of the autonomous republic of Azerbaijan (under Soviet auspices) form part of the recognised technique of Russian '*Ausdehnungspolitik*.' A new menace has arisen in Western and Middle Asia, bringing back memories of the days of the Czarist régime when Skobelev and Ignatieff marched to Khiva and Bokhara and when Colonel Liakhoff and his Cossack gendarmes overawed the Persian *Medjlis*. Soviet designs in the Dardanelles and in the Turkish frontier provinces of Kars and Ardahan are the continuation of 19th century Russian policy and the 'Eastern Question' in a new form. Naturally, as a reaction to all this, the states of the Near and Middle East are coming closer together. A pact between Turkey and Iraq is already an established fact and pacts between other states are in the offing. These pacts are for mutual assistance. Kamal Atatürk showed prophetic insight into the future and an awareness of the real state of affairs when at Saadabad he established treaty relations and formulated alliances between Turkey, Iraq, Iran and Afghanistan. The spirit of the Saadabad Pact is still there.

Meanwhile, in the United States—in his spiritual home—the ubiquitous and pontifical Mr. Churchill is breathing brimstone and fire and inciting his trans-Atlantic cousins to form an Anglo-American *bloc*—based on Anglo-Saxon affinities. Perhaps even the Jews and Slavs of the United States acquire an 'Anglo-Saxon mentality' when they become Americans psychologically in the second and third generations. But Mr. Churchill's bluster, apart from profoundly irritating Russia, will cut no ice with Asiatic nations, who cordially detest any type of Imperialism. The Anglo-Saxon Imperialism has been responsible for most of the world's ills of to-day and even now in quite an unabashed manner it is unleashing potent forces of evil, the end of which no man can foresee.

Levantine Struggle—

The recent troubles and demonstrations in Egypt are symptomatic of the general *malaise* in the Near East—a *malaise* brought on by British and French pretensions. When Lord Cromer assumed the Residency in Egypt and busied himself with Egyptian financial and administrative reorganisation, not all the pious sentiments expressed concerning the *Fellahin* submerged under heavy taxes or octrois could really hide the impious imperialistic motive of Great Britain camouflaged by pietist sentiments fully in keeping with 19th century Victorian 'Jingoism.' The Khedival House—the dynasty of Mehmet Ali Pasha of Kavalla and of the great Ibrahim Pasha—swallowed the insult and was

content (on account of the ever-growing personal debts of the Khedives brought on by a magnificent extravagance) to rest under British tutelage. Other Egyptians, however, were restive and their patriotic desires culminated in the unequal struggle which Arabi Pasha waged against the British. The spirit of resistance in the 19th century was kept alive by Zaghul Pasha and by Mohammed Abduh—two of the noblest Egyptian patriots.

In Syria and in the Lebanon the impetus given to popular education by the administrative reforms of Ibrahim Pasha, son of Mehmet Ali, stood in the way of the French doctrine of a '*Mission historique et civilisatrice*' (a historic and civilising mission), mainly based on spurious materials and on pseudo-history—especially of the Crusading epoch—partly due to the wilfully tendentious interpretation given to Medieval Latin chronicles by 19th century French historians such as Mas Latrie, Bréhier and Delaville-Leroux. The supremacy of French culture in the Levant was one of the propaganda items nourished—albeit in a subtle and cultured manner—by such publications as the '*Revue de l'Orient Latin*.' Original research was there, but, nevertheless, it was such as to create in the minds of all Frenchmen a patriotic pride. Syria and the Lebanon, however, went their own way—untrammelled by any profound faith in the 'historic mission'—under the inspiring leadership of Arab patriots like Butrus Bustani and Ibrahim al-Yazeji. To-day there is cohesion in the Arab world—Beyrouth, Damascus and Cairo think alike, and their fervent enthusiasm is in complete accord with resurgent nationalist feelings in other parts of Asia.

S. K. C.

Miscellany

BENOY SARKAR

Juvenile Delinquency

According to Sellin, the American criminologist, every newspaper reader is aware of the fact that juvenile delinquency is believed to be increasing and that the war is to blame for it. This phenomenon bids fair to be a major social problem of every large community.

In the twenty-two courts that reported an increase of cases from 1940 to 1941 the percentage of increase ranged from 2 to 110. In eleven courts the percentage of increase was 20 or more. The children's Bureau has reported an increase of 7.5 per cent in the cases of delinquent boys in 1942 as compared with 1941 and an increase of 31 per cent in the cases of delinquent girls. In fact, in many courts the chief problem developed by war conditions appears to be the increase in girls' cases.

During World-war I (1914-18) the conviction of child offenders rose in Germany from 46,000 to 85,000 for boys and from 8,000 to 15,000 for girls. The largest increases occurred in the greater cities and especially among psychologically normal children. Crimes of violence showed a marked rise, but property offences dominated.

Causes of Children's Crimes

In the U.S. today the removal of fathers and elder brothers into the armed services is having deleterious effects on many younger children. Mothers are going into industry to such an extent that the "Latch-key" children, who have to fend for themselves after school hours, are said to be a real problem in many communities.

There were a million more children of 14-17 years of age employed than in 1941. The Children's Bureau reported that more and more children were being illegally employed. At the most critical age of their lives, young children are walking the streets undisciplined and uncontrolled. We are subjecting them to all the bad influences of society without supervision. We are already beginning to hear of children earning good wages, rebelling against parental restrictions, insisting on their right to act like adults if they earn their livelihood like adults. While this is not specifically a war-time phenomenon, the war has made it extensive and important. The city has always bred more delinquency than the rural village. The enormous concentrations of war industries in our large urban centres have brought about an influx of workers and their families; and in many communities inadequate housing, resulting in overcrowding, and the absence of adequate welfare services to meet sudden increases in population have made the situation worse than it usually would be.

Child delinquency increased at unprecedented rates in England during 1939-41 on account of the closing of schools, the blackouts, and the homeless or evacuated children. "But while our war is likely to be fought at great distance from our own shores," says Sellin, "its repercussions on our social life will be great and pervasive."

New Horizons in Criminology

There has been a revolution in the nature of crime in the present generation, say Barnes and Negley, in *New Horizons in Criminology* (New York, 1943). Formerly crime was in the main individual and petty. Today it is usually large-scale, organized and commercialized racketeering. Modern criminals know how to utilize the psychology and the technical devices of a business civilization to extract from the rest of society a profitable monetary return. The "powerful underworld of American politics" is said to be closely tied up with the contemporary crime problem.

In regard to social reforms the authors suggest that sociological, psychiatric and other experts should be employed by the state to exert extensive control over the individual citizen who might be suspected of or be on trial for crime. They are evidently in favour of the juristic practices developed in Fascist Italy, Nazi Germany and Bolshevik Russia. These despotic countries, they believe, have succeeded in suppressing racketeering and other corruptions common in the democratic states.

Barnes and Negley are optimistic about the eradication of crime by recourse to the scientific methods now rendered available by the behaviouristic social sciences. They seem to be confident that we can, by taking thought, remake our civilization and modify our institutions at will so that they correspond to what may for the moment be conceived to be rational and scientific requirements. This position takes a much too rosy and simplistic view of human nature and its intricacies. Professor Vold is quite right when he observes in the *Annals of the American Academy of Political and Social Science* that the story of man's relation to his culture-history would seem to give little reason for an affirmative answer to the thesis of Barnes and Negley.

Reviews and Notices of Books

Dutch Activities in the East.—By F. C. Danvers, edited by Dr. Niharranjan Ray (Published by the Book Emporium, Ltd.). Rs. 4.

Those who are interested in the history of the activities of the Europeans in the East will be grateful to Dr. Ray for editing and publishing this very important manuscript and bringing it to the light of day for the first time after half a century of chequered existence. This is a report by F. C. Danvers on the records preserved in the State archives at the Hague relating to the activities of the Dutch in the East in the 17th century. Danvers is well known as the author of the history of the Portuguese in India. That he was deputed to report on the Dutch records at the Hague is shown in his career sketch in the India Office list. It was, however, not known even to the India Office that he had drafted a brief report on his investigations at the Hague.

It seems that Danvers' library was sold at a public auction in London and a part of his collections found their way to India. This manuscript was purchased by Mr. Haridas Ganguli at an auction held by Mackenzie Lyall & Co., in January, 1910. Mr. Ganguli made a gift of the manuscript to a public library at Vaidyabati where Dr. Ray found it in 1940.

The Report is scrappy. It seems to be a preliminary sketch for a fuller and more complete account of the Dutch activities in the East in the 17th century. If Danvers had more time he would perhaps have left to the world a volume on the Dutch activities like his work on the Portuguese in India. There is still the need for a full account in English of the Dutch activities in the East for which plenty of materials are available. Dr. Ray's publication adds to the bibliography for such a work a very important manuscript which supplies information not yet available to students of history.

A. P. DASGUPTA.

Can Planning be Democratic?—Published by Vora & Co., Publishers, Ltd., Round Building, Bombay 2. Pp. 133. Price Rs. 2-12.

This is the first Indian edition of a collection of six essays prepared for the Fabian Society in which subjects such as "The State and Industry," "Towards Industrial Democracy," "Budgeting in the Post-War World," etc., are dealt with by such eminent socialists as Messrs. Herbert Morrison, T. W. Agar, E. M. Joad, G. D. H. Cole, etc. The essays are thoughtful and go to the very fundamentals and are timely. It is regrettable that misprints here and there have marred an otherwise admirable specimen of the printer's art.

H. C. MOOKERJEE

The American Problem: By D. W. Brogan. Thacker & Co., Ltd., Bombay, 1944. Pp. 182. Price Rs. 6-14 as.

Professor Brogan, who holds the chair of Political Science at Cambridge, has enjoyed for years the reputation of being the most well-informed Englishman about America and its affairs. It was in the fitness of things, therefore, that he should undertake the responsibility of making America more intelligible to the British public. When thousands of Americans were fighting shoulder to shoulder with Britishers in different theatres of war and thousands of them were coming into daily contact with the people of Britain, it was but meet that a man like Brogan should interpret "American principles and attitudes" for the common man. We are glad that this work originally published in Britain by Hamish Hamilton was reprinted and published by Thacker & Co., Ltd., in India which had become a base of operations by the allied forces against Japan.

The book is divided into three parts and starts with a short preface and a longish introduction. The first part is entitled "America is made," the second part "Unity and Liberty" and the third part "The American Way in War." In a short notice like the present one it is not possible to reproduce any of the facts and ideas which the author has packed into this volume. It should, however, be known that the present work is not of the elementary type and is planned very differently from the "U. S. A." published sometime ago in the "World To-day series." Without a good deal of previous knowledge of American history, institutions and literature, one may turn in vain to these pages. It may possibly be added that a previous acquaintance with Brogan's style and mode of presentation will be helpful.

N. C. ROY

Ourselfes

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the University Library Collections :—

PHILOSOPHY

"Order and Disorder : A Study of Medieval Principles" by Sir Henry Slessor (London, Hutchinson).

"Bradley's Dialectic" by R. W. Church. (London, Allen & Unwin, 1942).

RELIGION (HISTORICAL)

"Gautama, the Buddha" by Sir S. Radhakrishnan (Bombay, Hind Kitabs, 1945).

"The Historical Role of Islam : An Essay on Islamic Culture" by M. N. Roy (Bombay, Vora & Co., 1938).

SOCIAL SCIENCES, ADMINISTRATION, ETC.

"An Economist Looks at Pakistan" by Dr. Radhakamal Mukherjee (Bombay, Hind Kitabs, 1944).

"The Pakistan Issue" (correspondence between Sayyid Abdul Latif and Mr. M. A. Jinnah) (Lahore, Sh. Muhammad Ashraf, 1943).

"The Economics of Control : Principles of Welfare Economics" by A. P. Lerner (N. Y., Macmillan & Co., 1944).

• "Lapses from Full Employment" by A. C. Pigou (London, Macmillan, 1945).

"Early Gild Records of Toulouse (with an Introduction) by M. A. Mulholland (N. Y., Columbia University Press).

"The Development of National Banking in Turkey," published by the Turkish Ministry of Interior from Ankara.

"The Future of Indian States" by V. B. Kulkarni (Bombay, Thacker & Co., 1944).

"A Critical Study of some Aspects of Public Administration in Bengal" by N. C. Roy (Calcutta University, 1945).

INFORMATION FOR STUDIES IN THE U. S. A.

HINDUSTHAN STUDENTS ASSOCIATION OF AMERICA

(Through the courtesy of America-India Feature and News Service)

New York, 20th November, 1945.

Probodh Mittra of the Columbia University, New York City, Secretary of the Greater America Hindusthan Students Association, has issued the following statement to the press for the guidance of the prospective students who wish to come to the United States of America for higher studies :—

"I have been receiving daily numbers of letters from prospective students asking for advice to choose for them a suitable place for education in the U. S. A. Usually I have to deal with them in consultation with my colleagues in the various academic institutions of this country. While doing so I have also to bear in mind the experience of students, particularly, Indian students with similar background who pursued such courses before.

In order to avoid unnecessary correspondence I have to request the students to let me know the following points about their career most specifically. Details about their academic career from the beginning of their school life, the subjects studied, the number of hours of school or college work done in each case. In case of books studied or laboratory work done, the chapters studied and the nature of experiments conducted must also be specified. Although students are perfectly welcome to mention the bright points in their career, it must be borne in mind that merely statements like 'first class' or the percentage of marks secured mean nothing to the authorities of the American Institutions who are very slow to understand the system of education in India. They are, therefore, more interested to know the knowledge that one has acquired and the original researches done.

It is also necessary that applicants should mention how they wish to utilize their knowledge when they go back to India, how many years approximately they are prepared to stay in this country and the specific strength of their finance. All applications must be made much ahead of time

as it takes some time to get information. It is very difficult to change institutions and get admission to a good university other than the one in which a student was admitted as well as to procure the visa from the American Consul in India. Recent experience has shown that quite a large number of students are simply whiling away their time in this country for having not made up their mind before leaving their country. It is not only a waste of money for them alone but a bad record of a foreign student in any good university hampers future students from that country to get admission into such institutions in spite of their own good records.

It has since been brought to our notice that some students who are not Government scholars are finding difficulty in connection with their admission to institutions in this country where there are limited seats for foreign students. In this connection, we have been conferring with the authorities of many universities and institutions and they have intimated that no preferential treatment will be shown to any student simply by reason of his being deputed by the Indian Government, and each case will be considered on its own merit irrespective of intervention by any official of any Government.

The Hindusthan Students Association of America is forming an advisory committee consisting of notable Indian scholars in American universities and also American friends of India. Very hopeful initiative and encouragement in this respect has so far been received from among others, Prof. Dr. Tarak Nath Das of New York University, Dr. Prafulla Mukherjee of Pittsburgh and Dr. Sudhindra Bose of Iowa University.

It may also be an information to the students that the Ramkrishna-Vivekananda Centre of New York under the leadership of Swami Nikhilananda of 17 East 94th Street has been guiding and is always prepared to guide Indian students of any religious community to adjust their emotional and personal lives in the alien atmosphere of this country. Numbers of Indian boys and girls from various parts of the country meet or write to the Swami when in distress and have always received sympathetic treatment.

The Hindusthan Students Association is shortly preparing a memorandum giving essential information concerning studies in the U. S. A. and it will be released for publication in the various Indian newspapers in due course. Meanwhile, the Association invites the co-operation of all those persons and organisations who are interested in the welfare of Indian students abroad and who believe in the cultural co-operation between the East and the West. All communications from students and others should as before be addressed to "PROBODH MITTRA, COLUMBIA UNIVERSITY, NEW YORK, 27 N. Y., U. S. A." For reply in air-mail 14 international coupons of four annas each must accompany every letter. In case of cables, the reply must be prepaid."

SENATE MEETINGS

Appointments of Professors

A meeting of the Senate was held in the Darbhanga Hall on Saturday, the 23rd February last.

An interesting discussion centred around the appointment of Prof. Elemer Balogh of the University of Witwatersrand, Johannesburg, South Africa, as Tagore Law Professor for the year 1944. At the previous meeting of the Senate, on 26th January, 1946, the question of his appointment had been referred back to the Syndicate,* some members objecting that no appointment should be given to a member of a South African University, South Africa being a country which had treated in the past and which was still treating Indian nationals disgracefully, refusing them franchise and segregating them into ghettos by means of the Pegging Act. At the February meeting of the Senate it was pointed out that Prof. Balogh was a Hungarian and not a South African and it was a pure accident that he was employed at a South African University. Dr. I. H. Zuberi stated that it was no honour for the University of Calcutta to bring a man from the University of Witwatersrand, or, for that matter, from any South African University, for the academic standards of South African Universities were very low and they had no cultural traditions at all as they went back only twenty years, having been founded merely as technical institutes. The University of Witwatersrand, for instance, was a few years ago only a School of Mines and Technology and now it had been dignified by the title of University. There was no separate Faculty of Comparative Law in it: if such a department existed, it was only a part of a Department of Bantu Studies. Moreover, there was tremendous racial discrimination against Indians and they could not become full-fledged

* The recommendation of the Syndicate regarding appointment of Prof. Elemer Balogh as Tagore Law Professor for 1944 was placed before the Senate on 26th January, 1946, when it was referred back to the Syndicate. The Syndicate referred the matter to the Faculty of Law. The Syndicate also considered a letter from Sir Shafaat Ahmad Khan, ex-High Commissioner for India in South Africa, addressed to Dr. Syamaprasad Mookerjee on the subject, on 13th February, 1946, when it was also referred to the Faculty of Law. The Faculty considered the matter on 16th February, 1946, when the previous recommendation of the Faculty was re-affirmed.

students and take degrees. If this was the conception of a liberal education in South Africa, then the speaker added that he would have to revise his notions of a liberal education. Furthermore, Prof. Balogh had never protested publicly and officially against the treatment meted out to the Indians in South Africa.

Dr. Syamaprasad Mookerjee, who presided over the meeting of the Senate in place of the Vice-Chancellor who was unavoidably absent, said that he fully sympathised with the sentiments of those who had opposed the motion insofar as the execrable action of the South African Government against Indians was concerned and no words could be found strong enough to condemn the disgusting attitude of South Africans towards Indians, and if India were to-day a free country she would know how to deal with South Africa. Dr. Mookerjee, however, stressed the fact that Prof. Balogh was a Hungarian and a scholar of international reputation and it was by the merest accident that he happened to be attached to a South African University. It was only Prof. Balogh's misfortune that he happened to be in South Africa at the present moment.

On being put to the vote the motion was carried.

Other Professorial appointments were :—

Rai Bahadur Prof. Khagendranath Mitra, M.A., to be Emeritus Professor of Bengali from the date he retires from his appointment as Ramtanu Lahiri Professor of Bengali; Dr. Srikumar Banerjee, M.A., B.L., Ph.D., to be Ramtanu Lahiri Professor of Bengali; Dr. Susilkumar Maitra, M.A., Ph.D., to be George V Professor of Mental and Moral Science; Prof. Dr. Hassan Ibrahim Hassan, D.Litt. (Cairo), D.Litt. (London), at present Professor of Islamic History and Dean of the Faculty of Arts, University of Cairo, to be Professor of Islamic History and Culture (in referring to Prof. Hassan's appointment, Dr. Mookerjee said that he was an eminent scholar of international reputation and that he loved India); Prof. Priyadarshan Ray, M.A., F.N.I., as Sir T. N. Palit Professor of Chemistry; Dr. Pulinbehari Sarkar, M.Sc., Dr. es Sc., F.N.I., to officiate, in place of Dr. J. N. Mukherjee, as Sir Rashbehari Ghose Professor of Chemistry (Dr. J. N. Mukherjee had been appointed Director, Imperial Agricultural Research Institute, New Delhi); Dr. J. C. Bardhan, D.Sc., as Khaira Professor of Chemistry.

We offer our felicitations to all these gentlemen.

TWELVE HUNDRED YEARS OLD BRONZE IMAGE OF SIVA

Remarkable Acquisition for the Asutosh Museum

A remarkable specimen of the ancient art of Bengal, not represented in any museum in India, in the shape of an undamaged bronze image of Chandrasekhara Siva, has been collected for the Asutosh Museum of Indian Art, University of Calcutta, by Mr. Brajanath Ghatak, M.A., from near Rangamati, Dt. Murshidabad (ancient Karnasuvarna). It measures 6 inches in height and is complete in every detail, including the matted locks of Siva decorated with the crescent moon, urdhalinga, trident, rosary, vase, snake, tiger-skin and other emblems peculiar to the god. The figure stands erect, flanked by his attendants Nandi and Bhiringi with the inevitable bull carved on the pedestal in bold relief. Three circular haloes around the heads of Siva and his attendants, envisaged in half bent poses, lend considerable charm to the piece. It is indeed a vital creation full of simplicity and dignity, so lacking in later Pala and Sena art. In the opinion of Mr. D. P. Ghosh, the Curator of the Asutosh Museum, this significant image can be easily attributed to the 8th century A.D. on stylistic grounds alone.

FOURTEENTH BIENNIAL CONFERENCE OF THE INDIAN MATHEMATICAL SOCIETY

The 14th Biennial Conference of the Indian Mathematical Society was held at Delhi under the auspices of the Delhi University from 21st to 24th, December 1945. Prof. F. W. Levi, Harding Professor of Higher Mathematics, Calcutta University, was the President. Sir B. N. Rau opened the Conference with an inaugural speech, which was highly appreciated by the audience. Sir Maurice Gwyer, the Vice-Chancellor of the Delhi University, who was ill, sent an interesting address of welcome to the guests.

A large number of delegates from every part of India attended the Conference and took an active part in the discussions especially arranged for the subjects; (i) Foundations of Projective Geometry, (ii) Stellar Evolution, (iii) Teaching of Mathematics in Indian Universities. The last named was the most interesting feature of the whole Conference and a happy note of informality was introduced when Professor Levi with his usual *gemütlichkeit* took the members out into the open air and held the discussion on the "Teaching of Mathematics in Indian Universities," squatting on the lawn flanked by the cypresses and bougainvilleas of the Old Vijeregal Lodge.

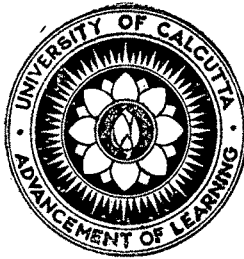
25 papers on various topics of Pure and Applied Mathematics were read and discussed. The Society elected the following distinguished scholars as honorary members :—M. H. Stone (Harvard), Hermann Weyl (Princeton), Max Dehn (Black Mountain, North Columbia), Elie Costan (Paris), J. Hadamard (Paris), J. Littlewood (Oxford), Shing Shen Chen (Kunming, at present Princeton), P. Vinogradov (U.S.S.R.), A. Kolmogoroff (U.S.S.R.).

Among the members of the Reception Committee were :—Sir S. S. Bhatnagar (Director of Scientific and Industrial Research), Prof. D. S. Kothari (Head of the Department of Physics, Delhi University), Dr. Ram Behari (Head of the Department of Mathematics, Delhi University), Prof. I. H. Qureshi (Head of the Department of History, Delhi University).

The delegates were accorded a very hospitable reception by the University of Delhi and a varied programme was arranged in their honour.

LABOUR WELFARE OFFICERS' ASSOCIATION

Some time ago on the initiative of Dr. B. C. Roy, Chairman of the Social Work Course Committee, Mr. D. K. Sanyal, Secretary of the Committee, and Mr. Lee, Labour Officer, Indian Jute Mills Association an Association was formed of Labour Welfare Officers from all over India attending the Social Work Course of the University of Calcutta. The Association will provide a common meeting ground for Labour Welfare Officers and will be the first of its kind in India. The Association was inaugurated at a tea-party given in the Darbhanga Hall, Calcutta University, which was attended by Labour Welfare Officers, distinguished public men, University Professors and officials.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Applications are invited from candidates for the "Darbhanga Research Scholarship" for the year 1946.

The Scholarship will be awarded for the purpose of encouraging original research in Medicine in its various branches, and all Graduates and Licentiates in Medicine and Surgery of the University of Calcutta are eligible to compete for the same. The value of the Scholarship is Rs. 50 a month tenable for one year only from July to June.

The terms and conditions of the award will be found in the University Calendar (Edition of 1941, pages 173-74).

Applications must be submitted not later than the 30th of April, 1946, in the prescribed forms, available on application, from the office of the Registrar.

Senate House,
The 15th January, 1946.

B. B. DUTT,
Registrar (Offg.).

CHANGES IN REGULATIONS

The following proposal for changes in the Regulations has been sanctioned by Government on the recommendation of the Senate:

That the following paragraph be inserted below (X) Psychology under Group B, in Section 7, Chapter XXXI (I.A. Examination):—

"No candidate shall be allowed to take up Geography under Group B along with Commercial Geography under Group A."

The change set forth above will be given effect to from the examination of 1948.

Senate House,
The 18th Feb., 1946.

B. B. DUTT,
Registrar (Offg.).

DOCTORS OF PHILOSOPHY

The under-mentioned candidate is admitted to the Degree of Doctor of Philosophy. The title of the thesis submitted by the candidate and approved by the Board of Examiners is also stated below:—

Name	Title of the Thesis
Kalidas Bhattacharyya	An Enquiry into the Fundamentals of Philosophy.

Senate House,
The 12th Feb., 1946.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

The undermentioned candidate is admitted to the Degree of Doctor of Philosophy. The title of the thesis submitted by her and approved by the Board of Examiners is also stated below:—

Name	Title of the Thesis
Kalyani Mallik	History and the Philosophical Doctrine and Practice of the Nātha School of Yogis.

Senate House,
The 1st February, 1946.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

B.A., B.Sc., and B.Com. AWARDS, 1945

The following candidates are awarded the Jubilee Post-Graduate Scholarships for the year 1945, provided they undertake to fulfil the following conditions :—

1. That the candidate must not accept any other University Scholarship (including the Post-Graduate Stipends) or any Government or College Scholarship.
2. That the candidate must prosecute a regular course of studies for the Degree of Master of Arts or Science either under one or more University Lecturers or in a College duly affiliated for the examination in the subject taken up.
3. That as a condition of the continuance of the Scholarship the candidate must produce at the end of every three months, from the University Lecturer whose classes the candidate is attending or from the Principal of the College, certificates of good conduct, diligence and satisfactory progress in studies.

1. Psychology	—Dolly Mazda, Non-collegiate student, Reg. No. 10132 of 1941-42, B.Sc. Roll Cal. F. N. 5.
2. Urdu	—Akhtar Jahan Ahmed, Non-collegiate student, Reg. No. 13569 of 1939-40, B.A. Roll Cal. F. N. 74.
3. English	—Patrick Hugh Arango, Non-collegiate student, St. Xavier's College, Regd. No. 11254 of 1944-45, B.A. Roll Cal. N. 265.
4. Persian	—Syed Md. Wasiqullah, Presidency College, Regd. No. 11194 of 1941-42, B.A. Roll Cal. 766.
5. Sanskrit	—Janardan Chakrabarti, Sanskrit College, Regd. No. 5518 of 1940-41, B.A. Roll Cal. 40.
6. Bengali	—Nilima Datta, Asutosh College, Regd. No. 951 of 1941-42, B.A. Roll Cal. F. 130.
7. Physiology	—Archana Basu, Presidency College, Regd. No. 3339 of 1941-42, B.Sc. Roll Cal. F. 1.
8. Chemistry	—Prabhatranjan Pal, St. Xavier's College, Regd. No. 1330 of 1941-42, B.Sc. Roll Cal. 214.
9. Mathematics	—Jitendranath Sarma, Gauhati Cotton College, Regd. No. 7888 of 1941-42, B.Sc. Roll Gau. 2.
10. B.Com.	—Kesabchandra Chakrabarti, Ripon College, Regd. No. 4785 of 1941-42, B.Com. Roll Cal. 387.
11. Physics	—Anandamohan Ghosh, St. Xavier's College, Regd. No. 1302 of 1941-42, B.Sc. Roll Cal. 203.
12. Economics	—Anilkumar Raychaudhuri, Presidency College, Regd. No. 12177 of 1941-42, B.A. Roll Cal. 751.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Notification No. Misc. R/5, dated the 26th February, 1946

It is hereby notified for general information that the following changes in Chapter XXXVII of the Calcutta University Regulation relating to the Syllabus under the head "Applied Physics for the M.A. and M.Sc. Examinations" have been sanctioned by Government and that these will be given effect to form the examination of 1948 :

In the Theoretical Portion—

- (i) In Paper II (b), the words "Electrical Machines" be replaced by the words "Principles of A.C. circuits."
- (ii) In Paper III, "(a) Power Station Practice (b) Transmission and Distribution" be replaced by "(a) Electrical Machines, (b) Power Station Practice, (c) Transmission and Distribution."

In the Practical Portion—

In Paper I, the words "Drawing (including Machines, Instruments and Communication Drawing)" be replaced by the following :—

"Drawing (including Machines, Instruments and Communication Drawing) and Surveying."

Senate House,
The 26th February, 1946.

B. B. DUTTA,
Registrar (Offg.).

Notification No. Misc. R/4, dated the 26th February, 1946.

It is hereby notified for general information that the following changes in Chapters XXXIV, XXXVIII, XLVII, L-A and LIII of the Calcutta University Regulations relating to the Degrees of Doctor in the various Faculties has been sanctioned by Government and that these will be given effect to immediately :

CHAPTER XXXIV

DOCTOR OF PHILOSOPHY

In Section 4, line 2, the words 'two Doctors of Philosophy' be *replaced* by the words 'two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER XXXVIII

DOCTOR OF SCIENCE

In Section 4, line 2, the words 'two Doctors of Science' be *replaced* by the words 'two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER XLIII

DOCTOR OF LAW

In Section 4, line 2, the words 'two Doctors of Law' be *replaced* by the words 'two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER XLVII

DOCTOR OF MEDICINE

In paragraph 4, line 2, of Section 2, the words 'two Doctors of Medicine' be *replaced* by the words 'two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER L-A

DOCTOR OF SCIENCE (PUBLIC HEALTH)

In paragraph 2, line 3 of Section 4, the words 'a Doctor of Science (Public Health)' be *replaced* by the words 'a Doctor in any Faculty of this University or of a University approved by the Syndicate from time to time.'

CHAPTER LIII

DOCTOR OF SCIENCE (ENGINEERING)

In Section 4, line 2, the words 'two Doctors of Science (Engineering)' be *replaced* by the words 'two Doctors in any Faculty of this University or of a University approved by the Syndicate from time to time.'

Senate House,
The 26th February, 1946.

B. B. DUTT,
Registrar (Offg.).

Notification No. T.736

B.T. EXAMINATION

It is hereby notified for general information that the marks and number of questions in the papers on Contents and Method of School Subjects for the B.T. Examination will be distributed as follows :—

Purely on Contents	1 question out of 2 carrying 15 marks
Purely on Method	2 questions out of 3 carrying 20 marks
On Lesson Notes	1 question out of 3 carrying 15 marks

The change will take effect from the Examination of 1947.

Senate House,
The 18th February, 1946.

B. B. DUTT,
Registrar (Offg.).

RANI BAGESWARI PROFESSOR OF INDIAN FINE ARTS

Applications are invited for the post of the Rani Bageswari Professor of Indian Fine Arts in the grade of Rs. 700—50-2—1000 with benefits of Provident Fund.

The appointment shall, in the first instance, be made for five years after which it may be made permanent.

The duties attached to the post and the conditions governing the appointment are given in detail in the University Calendar for 1942 (pp. 116-20).

Applicants should state their age and full particulars of their academic qualifications and experience in teaching and research and also in guiding research work. Precise of the particulars should also be submitted, form for which may be obtained from the undersigned.

Application with copies of testimonials (which will not be returned) must reach the undersigned on or before 15th April, 1946.

Senate House,
The 13th March, 1946

J. CHAKRAVORTI,
Registrar.

Other Notifications**UNIVERSITY OF LONDON****IMPERIAL CHEMICAL INDUSTRIES FELLOWSHIPS**

1. The Fellowships have been established by Imperial Chemical Industries, Ltd., for Research in Chemistry, Physics, Engineering, Metallurgy, Pharmacology and Chemotherapy.*
2. Normally the Fellowships (which are open to persons of either sex) will be of the value of £600 a year and will be tenable for a period of three years in the first instance. In appropriate cases Fellows will be required to join or continue membership of the Federated Superannuation system for Universities, under which the total annual contribution is 15 per cent. of the member's salary, 5 per cent. being paid by the member.
3. Applications should be on a prescribed form, which can be obtained from the Academic Registrar, University of London, Senate House, London, W.C. 1. Applications should be returned to the Academic Registrar so as to reach him not later than April 30th in the year of award.
4. Normally Fellowships will be tenable as from the beginning of the University Session following the award, but in the case of candidates engaged on national service or other work of national importance the date of beginning the tenure of award may, on application, be deferred.
5. Candidates for awards must submit a scheme of work for the consideration of the University and selected applicants may be required to attend at the University for interview.
6. Applicants may apply for an I.C.I. Fellowship to not more than three Universities at which Fellowships are offered. If application is made to more than one University, the names of the other Universities to which application has been made must be indicated in order of preference. If a candidate for a Fellowship is not selected for an award by the University of his first choice, the other Universities concerned will be informed immediately.
7. A candidate to whom a Fellowship is awarded will be required, as part of his duties, to take a limited part in the teaching of the Department in which he proposes to work. The nature and amount of such teaching shall be determined by the Committee after consultation with the Head of the Department concerned.
8. The emoluments of the Fellowships will be paid by the University in equal monthly instalments.
9. A Fellow will be required to submit *interim* annual reports and at the expiration of the tenure of the Fellowship to make a final report to the Senate. All published papers containing the results of research carried out with the aid of the Fellowship shall include a statement to the effect that the author is an Imperial Chemical Industries Research Fellow of the University of London.
10. A Fellow may not hold at the same time any other Fellowship, Studentship or Scholarship or undertake any paid work without the specific permission of the Committee.

* Or in any other subject of study which is deemed by the Senate to be related to the study of Chemistry or Physics.

CALCUTTA UNIVERSITY PUBLICATIONS

BOTANY (Contd.).

* **Analytical Key to the Commonly Occurring Natural Orders of Bengal**, by Surendrachandra Banerji, M.A., B.Sc., F.L.S. (Lond.). Size $5\frac{1}{2}$ " by $7\frac{1}{2}$ " pp. 140. Re. 1-8.

3. MEDICINE, SURGERY AND HYGIENE

Gleanings from my Researches, Vol. I. Kala-azar, its Chemotherapy, by Sir Upendranath Brahmachari, Kt., M.A., M.D., Ph.D., F.R.A.S.B., F.N.I. Crown 4 to pages 478. With numerous tables, charts and plates. The whole book is printed in Art paper. 1941. Rs. 10-0.

Do. Vol. II. Rs. 7-8.

This volume contains a series of the author's well known papers on Kala-azar including Chemotherapy of antimonial compounds in Kala-azar infection which have appeared from time to time in various journals. They record the evolution of the advances made in the treatment of a terrible tropical disease.

Every student of medicine ought to possess a copy of this book.

* **Chemistry and Toxicology of Nerium Odorum** with a description of a newly separated Principle (Coates Memorial Prize, 1901), by Rai Bahadur Chunilal Basu, M.B., F.C.S. Demy 8vo. pp. 32. Re. 1-14.

A treatise on the properties of Nerium odorum, the sweet-scented oleander, known by the name of Karabi or Kaner.

Terminalia Arjuna (Coates Memorial Prize), by Lal Mohan Ghoshal, L.M.S. Demy 8vo. pp. 8, with a chart. Re. 1-0.

The book gives a description of the plant and explains its popular uses, chemical composition, and therapeutic action.

Studies on Hemolysis, by U. N. Brahmachari, M.A., M.D., Ph.D. Demy 8vo. pp. 71. Rs. 2-4.

Among several other new facts brought to light by the author by the study of the physical aspects of hemolysis, two discoveries, viz., the fallacy of the hemozonic value of blood, as worked out by Sir A. E. Wright, and a new method of testing blood, are of great value. All these are explicitly dealt with in this work.

Surgical Instruments of the Hindus (Griffith Memorial Prize, 1909), Parts I and II, by Girindranath Mukhopadhyay, Vishagacharyya, B.A., M.D., F.A.S.B. Demy 8vo. pp. 476 and 172, respectively. (Slightly damaged.) Reduced price Rs. 6-0.

History of Indian Medicine (Griffith Prize Essay), by the same author. With a Foreword by Sir Asutosh Mookerjee, Kt., C.S.I., etc.

Vol. I. Demy 8vo. pp. 403. Rs. 6-0.

Vol. II. Demy 8vo. pp. 433. Rs. 6-0.

Vol. III. Demy 8vo. pp. 386. Rs. 6-0.

The work consists of notices, biographical and bibliographical, of the Ayurvedic Physicians and their works on Medicine from the earliest ages to the present times. And as deities are said to be the propounders of the healing art, the notices of the gods have been culled from the Vedas and the Puranas. It traces the origin and development of Indian Medicine from the most ancient times and naturally the gods and goddesses, seers and sages, who celebrated the science find a place here.

Food (Adharchandra Mookerjee Lectures for 1929), by Rai Bahadur Chunilal Basu, C.I.E., I.S.O., M.B., F.C.S. Demy 8vo. pp. 122. Re. 1-8.

Cheap Balanced Diets (for Bengalis), by N. K. Ray, B.A., pp. 136. Re. 1-8.

This book which incorporates a thesis approved for the Calcutta University Jubilee Research Prize for 1936 gives an account of the dietary needs of the body and dietary values of the different food materials and shows how sound dietaries can be prepared in the cheapest possible way, satisfying the physiological needs of the individual at different stages of life and in the case of women, during pregnancy and lactation.

First Studies in the Health and Growth of the Bengali Students, by Anathhath Chatterji, M.B.B.S. Royal 8vo. pp. 60. As. 4.

Bhela Samhita (same as Vol. VI of the Journal of the Department of Letters). Royal 8vo. pp. 286. Reduced price Rs. 4-8. (Slightly damaged.)

It contains the complete text (in Sanskrit) of the Bhela Samhita, one of the most ancient and valuable treatises on Indian medicine.

* Text-book.

4. ANTHROPOLOGY AND ETHNOLOGY

Lectures on Ethnography, by Rao Bahadur L. K. Ananthakrishna Iyer, B.A., L.T., F.R.A.I. Lecturer in Anthropology, Ancient Indian History and Culture, Calcutta University. Royal 8vo. pp. 302. Rs. 6-0.

The materials gathered for the preparation of the lectures are mainly from a first-hand study of the people of South India in general and of Malabar, Cochin and Travancore in particular. The lectures have been properly illustrated by photographs taken from different parts of South India.

Contents :—Anthropology, Ethnography and Ethnology—Race—Racial history of Malabar, Cochin and Travancore—Caste—Sex and Marriage—Family, Kinship and Social Organisation—Magic, Sorcery and Witchcraft—Evolution of Taste in Dress and Ornaments—Village Community in South India.

First Outlines of a Systematic Anthropology of Asia, by V. Giuffrida-Ruggeri (translated from Italian by Harachandra Chakladar, M.A.). Royal 8vo. pp. 110. Re. 1-8.

It gives an account of the anthropometric characteristics in respect of stature, cephalic index, and nasal index of living subjects with additional information on the subject obtained by the author from different sources.

The Aborigines of the Highlands of Central India, by B. C. Majumdar. Demy 8vo. pp. i-iv+84. Re. 1-8.

In this monograph, the author has furnished a comprehensive view of all the tribes of Central India and has suggested some new propositions regarding the origin of the racial characteristics of the Sabara-Kol people. It has been shown for the first time in this book how a large number of aboriginal tribes of the highlands of Central India are inter-related and bear genetic affinity to one another and how their social and religious institutions tend strongly to prove that the area aforesaid has been the land of the racial characterisation.

A History of American Anthropology, by Panchanan Mitra, M.A., Ph.D. Demy 8vo. pp. 28. Rs. 2-8.

This book was originally presented and approved as a thesis for the degree of Doctor of Philosophy in Yale University in Ethnic Psychology during the session 1929.

Elements of Social Anthropology, by B. C. Majumdar. D/ Crown 16mo. pp. 139+x. Rs. 2

Culture and Kultur Race Origins or the Past Unveiled, by H. Bruce Hannah, Bar-at-Law. Demy 8vo. pp. 168. Rs. 3-12.

Besides other cognate matters, the book generally deals with race-origins, race developments, and race-movements, and differentiates, not only between Barbarous Race and Culture-Races, but also between Barbarous Races that were or are civilised and those that were or are uncivilised.

Anthropological Papers (New Series)

No. 1. Hos of Seraikella, Part I (Anthropological Papers, New Series, No. 1), by Anathnath Chatterji, M.B.B.S., and Tarakchandra Das, M.A. Royal 8vo. pp. 94. (Profusely illustrated.) Rs. 2-0.

This is the first of a series of papers started by the Anthropological Department of the University of Calcutta. The first part deals with the special characteristics of the life of the Hos of Seraikella, a state in the district of Singhbhum. The book is of special interest to all students of Anthropology.

Nos. 2 and 3. The Bhumijas of Seraikella and the Wild Kharias of Dhalbhum (Anthropological Papers, New Series, Nos. 2 and 3), by Tarakchandra Das, M.A. Royal 8vo. pp. 65 and 40. Rs. 2-8.

The Bhumijas form an important branch of the pre-Dravidian peoples of Chota Nagpur. They are distributed over a wide range of territory including Bengal, Bihar and Orissa, and Assam though the main section inhabits the districts of Manbhum. The major part of the tribe has adopted Hindu manners and customs and has secured a place in the Hindu social system. But a few still persist in the observance of the older animistic faith together with their ancient manners and customs which also are undergoing modifications. The present monograph deals with a part of the latter section of the tribe inhabiting a small native state in the district of Singhbhum. It describes the social organisation, kinship system, religious beliefs and ideas and also the life-history of an individual. The monograph is well illustrated with several plates.

The Wild Kharias form an interesting tribe inhabiting the hills and jungles of Chota Nagpur and Orissa. Excepting one or two stray references in books of travel nothing is known to have appeared in print about this decadent tribe which still cling to the food-gathering stage of culture. The paper deals with the manners and customs, material culture and the religious beliefs and practices of the tribe. It is profusely illustrated. The ethnic types illustrated here are accompanied by records of anthropometric measurements—a novel feature in Indian ethno-photography.

No. 4. (Reprinted from the Journal of the Department of Letters, Vol. XXVI, 1935).

- (1). Primitive Religion, Social Organisation, Law and Government amongst the Santals, by P. C. Biswas, M.Sc. Humboldt Fellow, Berlin University, pp. 1-84.
- (2). An Ethnic Analysis of the Culture—Traits in the Marriage of Mymensingh, by Nirmal Chakrabarti, M.A. pp. 85-164.
- (3). Races of India, by Bhupendranath Datta, A.M. (Brown). Dr. Phil. (Hamburg).
- (4). The Khasis, by Tarakchandra Raychaudhuri, M.A., Lecturer, Calcutta University, pp. 249-72.
- (5). Vital Capacity of Bengali Students, by Anathnath Chatterji, M.B.B.S., Lecturer, Calcutta University, pp. 273-77.
- (6). Os Malare bipartitum in Bengali Cramia, by J. K. Gan, pp. 278-79.

Anthropological Papers in the Journal of the Department of Letters.

Vol. I (1920)—

Pre-historic Cultures and Races in India, by Panchanan Mitra, pp. 113-200.

Vol. III (1920)—

5. Pre-historic Arts and Crafts of India, by Panchanan Mitra, pp. 159-224.
12. Indo-Aryan Ethnic Origins, by H. B. Hannah, pp. 336-354.

Vol. IV (1921)—

1. Indo-Aryan Ethnic Origins, II, by H. B. Hannah, pp. 1-46.
3. Vatsyayana—the Author of the Kamasutra: Data and Place of Origin, by Harachandra Chakladar, pp. 85-122.
4. On a Bihari Ceremonial Worship of Totemistic Origin, by Saratchandra Mitra, pp. 123-34.
8. The Aryans of India, by Bijaychandra Majumdar, pp. 271-88.
9. On the Karma Dharma Festival of North Bihar and its Munda Analogues, by Saratchandra Mitra, pp. 289-304.

Vol. V (1921)—

5. The First Outlines of a Systematic Anthropology of Asia, by Prof. V. Giuffrida-Ruggieri. Translated from Italian by Harachandra Chakladar, pp. 167-276.

Vol. VIII (1922)—

4. High caste Hindu Marriage of Bengal with special reference to its Folk Elements, by Tarakchandra Das, M.A., pp. 67-84.
8. On the Cult of Sonaraya in Northern Bengal, by Saratchandra Mitra, pp. 141-72.
9. On the Cult of Sonaraya in Eastern Bengal, by Saratchandra Mitra, M.A., pp. 173-203.
13. Races of India, by Ramaprasad Chanda, pp. 295-312.

Vol. IX (1923)—

6. Indo-Aryan "Origins and Developments, Racial and Cultural, by H. Bruce Hannah, pp. 145-64.

Vol. X (1923)—

5. On an Accumulation Droll from Eastern Bengal, by Saratchandra Mitra, pp. 145-53.
6. On a Musalmani Legend about the Sylvan Saint Bana-Bibi and the Tiger-Deity Dakshina Raya, by Saratchandra Mitra, pp. 154-72.

Vol. XI (1924)—

4. Sun-worship amongst the Aboriginal Tribes of Eastern India, by Tarakchandra Das, pp. 87-94.
5. On a Legend from South Bihar, by Saratchandra Mitra, pp. 95-107.
6. On Two New Types of Accumulation Drolls, by Saratchandra Mitra, pp. 108-22.

Vol. XIV (1927)—

5. On the Cult of Gorakshanatha in Eastern Bengal, by Saratchandra Mitra, pp. 1-41.
6. On Two Accumulation Drolls of "The Prawn and the Crow type," by Saratchandra Mitra, pp. 1-18.

Vol. XV (1927)—

8. On the Cult of the Sun-God in the Mediæval Eastern Bengal, by Saratchandra Mitra, pp. 149-200.
10. On the Silaris or Hiralis of Eastern Bengal, by Saratchandra Mitra, pp. 1-22.

Vol. XXV (1935)—

6. Concepts of Disease among the Primitive People of India, by Prafullachandra Biswas, pp. 1-28.
7. Social Organisation of the Aimol Kukis, by J. K. Bose, pp. 1-24.
8. Dual Organisation in Assam, by J. K. Bose, pp. 1-29.
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